

A SURVEY
OF
MARATHI DIALECTS

VI

**MARATHI
OF
KASARGOD**

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by

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INTRODUCTION

In the extreme north of Kerala and the Southern part of Mysore in the Taluka of Kasargod there is a small community of cultivators, labourers and hunters who call themselves Marāṭas and speak a language called Marāṭi. It is believed that they have come from the north. They are divided into twelve *wargas* or *baḷis* which are exogamous groups. Their caste disputes are settled by the headman who is called *hontagaru*, and they pay homage to the head of the Sringeri Maṭh. They usually worship the goddess called Mahādevī. The Brahmin community of the area, who call themselves Karhādās and speak another dialect of Marāṭhī are their official priests and function as such in their religious ceremonies. Their form of marriage is called *dhare* which allows the widows to remarry but they cannot marry again into the family of the deceased husband. In some parts, however, the remarriage of the widows is prohibited. A husband or a wife can divorce each other at will and both parties may marry again. They are mostly engaged in the work of land cultivation, they work as labourers and sometimes as hunters. They eat fish and flesh except of the cattle and animals which are generally considered as unclean in the Hindu society.

They call the language they speak *marāṭi bāsā* while the caste to which they belong *marāṭo*. This dialect is distinct from the dialects of other communities like the Karhādas, Citpāvans and Gaud Sārasvats in the locality. This dialect is distinctly closer to the dialects of Marāṭhī than to the dialects called Koṅkaṇī which the other communities speak.

The dialect analysed here and represented under the name Marāṭī, is spoken by a young man of twenty years checked up with the speech of another of a neighbouring

place, of fifty years of age. The informant speaks this dialect in his family and with the members of his caste. He has completed his secondary education and knows Kannada, Tuḷu, Malayalam and English. He comes from a village called Nirṇal in the Kasargod Taluka of Kannanur district. He has not travelled much. He has never written his language and finds it difficult to write anything in it. The dialect is thus used in oral conversation only. Though basically an Indo-Aryan language, it has borrowed extensively from Tuḷu, Kannada and Malayalam, which is quite natural.

The material collected consists of some 1,200 words, a number of detached sentences, twenty-five small stories and an extensive collection of nominal and verbal paradigms. It is found to be sufficient to give a rounded picture of the language, which is peculiar in many ways and hence in need of a detailed exposition of its grammar. Some difficulty was felt in eliciting the texts from the informant who could not narrate stories of popular origin of his own. Hence he was asked to hear and read a few popular stories and retell them in his own dialect. With a little practice he was then able to give a few texts of his own. This explains why most of the texts are very brief stories and lack any kind of elaboration. Their syntax is quite elementary and simple. As usual in this survey, no attempt is made to compare this dialect with any other and the syntax is not treated separately. The material of the sentences and the vocabulary as also the plan of presentation is kept the same for ease of reference and some of the texts are similar to those in the other dialects but not identical in expression.

The most striking features of the dialect may be indicated here. In phonology, we find a vowel system which is far more elaborate than of any other dialect of Marāṭhī known so far. This is due to the presence of a whole series

of central vowels along with length as distinctive for all. Comparatively the consonantal system is simpler, the aspirated sounds being completely absent and the glottal fricative /h/ being confined to very few items. The same is true of the palatal fricative /š/. There is free variation between [l] and [l̥] and between /n/ and /ɳ/ in the non-initial position. The only affricates used are /č/ and /j/ and the dental affricates are absent even as allophones. In morphology, we have the interesting phenomenon of a distinction between animate and inanimate nouns superimposed on the distinction of the three genders, and most nouns denoting female animate beings are treated as neuter in grammar. The formation of the plural of words denoting relationships is peculiar and allows a different tactical arrangement of the elements with the case suffixes. There is no trace of an instrumental or agentive case and no trace of a genitive in -l-. The dative shows no suffix with -k. The system of adjectives is more complex and the numerals after ninety are borrowed from the Dravidian languages. The first person singular pronoun is *mi* and thus different from the Konkani dialects. In the verbs the ergative construction is completely absent and all past tenses use the subject in the nominative. The continuous tenses in the past are formed both with the present participle and the gerund and they have also the habitual meaning. In the negative forms only the future has a separate conjugation, and the single forms of potential and optative are peculiar to this dialect alone. In place of the reflexive pronoun, this dialect uses the genitive of the third person to refer to the subject.

Shri S. B. Kulkarni, who is working as field-worker for this survey, helped me in recording and analysing the dialect. The department of Linguistics at the Deccan College and my colleagues in it were of constant help to me, and I have enjoyed the facilities of the linguistic

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CHAPTER I

PHONOLOGY

(a) This dialect of Marāṭhī also called Marāṭi shows a vowel system of eighteen phonemes which is an unusually rich one. These vowels represent a perfect pattern of 3 x 3 x 2, which is as follows:

	Front		Central		Back	
	Short	Long	Short	Long	Short	Long
High	i	i:	ɨ	ɨ:	u	u:
Mid	e	e:	ə	ə:	o	o:
Low	ɛ	ɛ:	ɐ	ɐ:	ɔ	ɔ:

In this system the contrasts pertain to the height of the tongue which is three-fold, high, mid and low, the place of the maximum constriction, again three-fold, front, central and back, and that of duration, short and long. The feature of lip-rounding is not distinctive because all the back vowels are rounded while both the front and central vowels are unrounded.

Phonetically speaking the three central vowels are comparatively lower than the front and the back series, and /i/ is in some positions at least a back unrounded vowel [ɯ] while in others it is a slightly lower central vowel [ɨ]. On the whole the contrast between the high and mid central phonemes is unstable with a frequent interchange between the two.

The length in the vowels is set up as phonemic. There are not many minimal pairs which are distinguished by the length of vowels. But there are numerous words of a sub-minimal nature where length can be easily seen to be contrastive. There are some general restrictions on the length contrast. In the word-final position length is

not distinctive and all vowels in this position can be best considered as belonging to the short series. In a given morpheme, usually a single long vowel is found, but its exact position cannot be decided and its length remains unpredicable either on the basis of syllabic pattern of the morpheme or any other consideration. The vowel is usually long in a monosyllabic word and the vowel preceding the final short vowel /i/ is also long. There is also a difference in the value of length in the word-phonology of the dialect as against the phrase-phonology. Length is more stable in the enunciation of individual words and in slow deliberate speech, while there is a general tendency to shorten long vowels in other than the final and prefinal syllables of /i/ ending words in connected speech and in rapid pronunciation.

The contrast in length can be illustrated with the following examples:—

i/i:	/murigi/	animal	/undi:ri/	mouse
	/siro/	veins	/si:ri/	vein
	/kiɖə/	worm	/si:tə/	cold
	/irdə/	heart	/i:ndi/	palm tree
e/e:	/ɖəŋgiɔ/	gourd	/ɕe:mbu/	copper
	/deyri/	bold	/de:vlu/	temple
	/ɕeɖu/	girl	/ye:ɖi/	goat
e/ē:	/yame/	tortoise	/me:ni/	wax
	/tekxi/	taxi	/kē:si/	hair
	/pəŋka:ɕi/	waiste	/pə:nɕe/	market
i/i:	/nimbi/	to believe	/mi:si/	coal
	/ɕikli/	twig	/gi:ri~	house
			gə:ri/	
	/kɕɕi/	difficult	/i:sti/	elephant
ə/ə:	/tuləsi/	basil	/maŋə:si/	man
	/gəna/	solid	/gə:nɕi/	thick
	/kəvi/	poet	/kə:ri/	do
	/ɕəɖɖi/	shorts	/ɕə:ndi/	ball

a/a:	/aʈi/	cow shed	/a:ʈi/	eight
	/aɳi/	and	/a:ɳi/	nail
	/anta/	now	/a:nti/	intestines
	/aʈlu/	jack fruit pit.	/a:dle/	a serpent
u/u:	/kuruʋe/	basket	/ku:rolu/	hornet
	/unču/	tall	/u:mpi/	to sow
	/uɖu/	iguana	/u:ɳu/	hot
o/o:	/koɖu/	bitter	/go:ɖu/	sweet
	/koɖe/	umbrella	/ko:gi/	who
	/poɳi/	comb	/ko:gi/	mango-pit
ɔ/ɔ:	/kɔɳe/	room	/kɔ:ʈe/	castle
	/tɔsɔ/	hare	/ʃɔ:lɔ/	jawar
	/mɔʈʈe/	big	/vɔ:ɳʈi/	lip

All isolated words in this dialect end in a vowel and only in longer phrases we find words ending in consonants due to the loss of the final vowels. On the whole the short vowels have a greater frequency than the long ones. The distributional peculiarities of the vowels can be stated as follows:—

(i) Due to the peculiar phonemization, long vowels cannot occur at the end of a word.

(ii) Mid long vowels /ɛ:/ and /ɔ:/ and /e:/ and /o:/ are initially preceded by the glide sounds [y] and [v] and hence they cannot occur initially if the glides are treated as /y/ and /v/ phonemes.

(iii) Initial occurrence of /i:/ and /u:/ is rare.

(iv) The short vowels /ɛ/ and /ɔ/ do not occur initially either with or without the consonantal glide.

(v) Final /ə/ is rare and is generally replaced by /a/.

(vi) Vowels /ə:/, /ɔ:/ are mostly confined to the medial position.

The following pairs illustrate the contrast between vowel qualities. Minimal pairs in this dialect are very few :

e/ɛ	/te/	they	/tɛ/	she, it
	/ye/	these	/yɛ/	this
	/ka:vle/	to eat	/ka:vɛ/	should eat
	/bosole/	to sit	/'bosolɛ/	should sit
o/ɔ	/unto/	I was	/untɔ/	he was
	/illo/	I came	/illɔ/	he came
	/'tɔ/	he (M)	/'to/	they (F)
i/ə	/ʈikli/	branch	/ʈəkli/	roof
	/ka:ɳi/	ear	/ta:nə/	thirst
	/mi:si/	coal	/ma:sə/	meat
i/i	/pa:ɳi/	leaf	/paɳi/	water
	/me:ʃi/	measure	/me:ʃi/	table
	/ba:ʃi/	roast	/ba:ʃi/	vegetable
	/ka:pi/	reap	/ka:fi/	coffee
	/ʈikli/	branch	/ʈikli/	ear orna- ment
u/i	/do:nu/	two	/ma:ni/	neck
	/mu:ʈu/	fist	/mi:ʈi/	salt
	/sɔropu/	serpent	/'murigi/	animal
	/vasuru/	calf	/undi ri/	mouse
i:/i:	/i:sti/	elephant	/i:si/	twenty
ə/a	/dəkle/	small	/daklɛ/	child

A description of the vowel phonemes with examples is given below:

/i/ a short, front, high, unrounded vowel :

/irdɛ/	heart	[irdɛ]
/'iʈʈige/	brick	[iʈʈige]
/simma/	lion	[simma]
/'virodi/	enemy	[virodi]
ʈnaski/	nail	[naski]
/ti/	there	[ti:]

/i:/ a long, front, high, unrounded vowel :

/i:ki/	poison	[i:ku]
/i:ščari/	easy chair	[i:ščeru]
/pi:ti/	flour	[pi:tɯ]
/ji:bi/	tongue	[ji:bɯ]

/e/ a short, mid, front, unrounded vowel.

/eklo/	alone	[eklo]
/e]jiri/	loudly	[e]jiru]
/udesi/	morning	[udesi]
/dengiyo/	gourd	[dengiyo]
/te/	they	[te:]

In the final position /e/ has a slightly lowered allophone [e~] which often overlaps with final /ε/. While a word may end in /ε/, it may show the higher vowel /e/ if it forms a close phrase with the following word, thus approaching a medial position. This is mostly found in the verbal phrases like:

/polige kə:ri/	weave
/uŋe kərayčə/	expensive
/puđe ja/	to lead

/e:/ a long, mid, front, unrounded vowel. It has often an initial y glide.

/e:ki~ye:ki/	one	[ye:ku]
/e:ni/	braid of hair	[e:ni ~ ye:ni]
/če:mbu/	copper	[če:mbu]
/ye:di/	goat	[ye:ru]

/ε/ a short, low (lower-mid), front, unrounded vowel.

[paŋka:tɪ]	waiste	[paŋka:tɯ]
/yεləmmεʔ/	young	[yεləmmε]
/yame/	tortoise	[yame]
/ru:pεʔ/	silver	[ru:pε]
/daklε/	child	[daklε]

/ɛ:/ a long, low (lower-mid) front, unrounded vowel.

/ye:pli/	apple	[yeː.plu]
/pe:ntɛ/	market	[peː.n̪tɛ]
/kɛ:si/	hair	[kɛː.su]
/me:n̪i/	wax	[meː.n̪u]

/i/ a short high, central, unrounded vowel. It has the following allophones:

[i] a short, high, central, unrounded vowel, occurs initially.

/iɔd/	turmeric	[iɔdɪ]
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[ɪ] a slightly lower variety which occurs medially

/ikkili/	pincers	[ikkɪli]
/kiʃtɪ/	difficult	[kiʃtɪ]
/tikli/	twig	[tikli]

[u] a back, unrounded vowel, occurs finally

/uru:ti/	circle	[uru:tɪ]
/kavi:li/	pan	[kavi:lɪ]
/ki:ri/	parrot	[ki:ru]

/i:/ a long, high, central, unrounded vowel. It has two allophones:

[i:] a long, high, central, unrounded vowel, occurring initially.

/i:sti/	elephant	[i:stɪ]
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[ɪ:] a lower variety, occurring medially:

/mi:si/	coal	[mi:sɪ]
/hi:gi/	to ease	[hi:gu]

/ə/ a short, mid, central, unrounded vowel:

/əɔv/	to press	[əɔv]
/ənn̪i/	boiled rice	[ənn̪ɪ]
/ən̪ikətt̪i/	dam	[ən̪ikətt̪ɪ]
/tuləsi/	basil	[tuləsɪ]
/lo:hə/	metal	[lo:hə]
/sa:tə/	seven	[sa:tə]

/ə:/ a long, mid, central, unrounded vowel :

/kə:ri/	do	[kə:ru]
/kə:li/	yesterday	[kə:li]
/gə:ni/	thick	[gə:nu]
/də:ri/	catch	[də:ru]
/maɳə:si/	person	[maɳə:su]

/a/ a short, low, central, unrounded vowel: It has a slightly retracted and higher allophone in the final position [ɐ]

/akkuɖu/	short	[akkuɖu]
/aɖə/	memory	[aɖə]
/kaɳə/	food	[kaɳə]
/kəʒaki/	coconut skin	[kəʒakɐ]
/simma/	lion	[simmə]
/baba/	father	[babə]

/ɑ:/ a long, low, central, unrounded vowel. It has a back allophone in the final position [ɑ:]

/ɑ:čari/	blacksmith	[ɑ:čari]
/ɑ:guɖu/	hoof	[ɑ:guɖu]
/da:nti/	tooth	[da:ntu]
/la:gi/	sharp	[la:gu]

/u/ a short back, high, rounded vowel. After a vowel it develops a labial glide :

/ba:u/	brother	[ba:wu]
/bandou/	to build	[bandowu]
/murou/	to kill	[murowu]
/uɖu/	iguana	[uɖu]
/uʃvɛ/	right	[uʃvɛ]
/kutɔ/	dog	[kutɔ]
/kuruve/	basket	[kuruve]
/kaʃu/	cashew nut	[kaʃu]
/koɖu/	bitter	[koɖu]
/su/	needle	[su:]

/u:/ a long, back, high, rounded vowel.

/u:nu/	hot	[u:nu]
/u:mpi/	to save	[u:mpu]
/ku:rolu/	hornet	[ku:rolu]
/ku:lu/	mad	[ku:lu]

/o/ a short, mid, back, rounded vowel.

/olənti/	wall	[oləntu]
/orpoḍi/	to attack	[orpoɾu]
/koḍɛ/	umbrella	[koɾɛ]
/kottumbro/	green coriander	[kottumbro]
/bavo/	brother-in-law	[bawə]

/o:/ a long, mid, back, rounded vowel.

/vo:ḍi/	to pull	[woɾu]
/ko:gi/	mango-pit	[ko:gi]
/ko:nu/	who	[ko:nu]
/go:u/	husband	[go:wu]

/ɔ/ a short, lower mid, back, slightly rounded vowel.

/kaṭṭəṇi/	building	[kaṭṭəṇu]
/kəḍkɛ/	hut	[kəɾkɛ]
/anʃurə/	big	[aṇʃurə]
/eklə/	alone	[eklə]

/ɔ:/ a long, lower-mid, back, rounded vowel :

/kə:ŋku/	cough	[kə:ŋku]
/ʃɔ:lɛ/	saliva	[ʃɔ:lɛ]
/kə:ʔɛ/	castle	[kə:ʔɛ]

Nasalisation in the vowels is distinctly phonemic in this dialect. This can be seen in such minimal pairs as /bi/ 'nut' and /bi/ 'seed'.

/ba:u/ 'brother' and /bā:vi/ well.

But like the other dialects of Marāṭhī in the Konkan area, the nasalised vowels in this dialect are not associated with certain morphological categories and hence is not felt

as prominently as in those dialects. Nasalisation occurs in the following vowels:

/ɪ/	/sivovu/	to sew
/i:/	/čī:mpɪ/	to suck
/ē/	/pēu/	to float
/ā/	/jāvəi/	son-in-law
/ā:/	/pā:yɪ/	foot
/ū:/	/jū:/	yoke
/ō/	/gōnsɪ/	to find out
/ō:/	/dō:u/	mist
/ō/	/pōu/	parched rice.

(b) Phonetically speaking there are a few diphthongs in this dialect. Most of them occur in closed syllables. These diphthongs consists of mid or low vowels followed by the two high vowels *i* and *u* which are non-syllabic and constitute falling diphthongs. These glides are phonetically slightly lower [ɛ] and [ɔ] after low vowels. As there is no contrast between such diphthongs and a sequence of a vowel and a following consonantal phonemes like /y/ and /v/ it is found both convenient and economical to analyse these falling diphthongs as sequences of vowels and the two phonemes /y/ and /v/, showing semi-vocalic allophones in this contrast. The following examples are noted:

/e:y/	/be:ylɪ/	bull	[be:ɪlu]
	/be:ynɪ/	sister	[be:ɪnu]
/ey/	/bəysɪri/	buffalo	[bə:ɪsɪru]
	/dəyttɛ/	many	[dəɪttɛ]
/ay/	/aysɪ/	ice	[aɪsu]
	/vayŋgə/	bringal	[vaɪŋgə]
	/naysɛkə:ri/	destroy	[naɪsɛkə:ru]
/a:y/	/ba:yri/	outside	[ba:ɛru]
	/ba:ylɪ/	wife	[ba:ɛlu]
/uy/	/uyyɛlə/	swing	[uɪyɛlə]

/oy/	/koytɔ/	sickle	[koɔtɔ]
	/soyɾɔ/	relative	[soɔɾɔ]
/əv/	/čəvkkɔ/	handkerchief	[čəvkkɔ]
	/čəvkəɽi/	sash	[čəvkəɽu]
/av/	/ubavɳɛ/	sweat	[ubaɳɛ]
	/mavsi/	maternal aunt	[maɳsi]
/a:v/	/pa:vsi/	rain	[pa : ɔsu]
/ov/	/novɾɔ/	bridegroom	[noɳɾɔ]
	/kovɳɽi/	hen	[koɳɽi]

(c) In addition to the diphthongs, the dialect shows a number of vowel clusters. They are mostly found at the end of the words. They are distinguished from the diphthongs by the fact that they form two syllables with distinct peaks, while the diphthongs form a single syllable. Phonetically the second vowel in these clusters is longer than the glide which occurs in the diphthongs and can be regarded as the vowel phoneme. As length in these segments is not distinctive, as it is in the first vowel, it is considered as identical with the short vowel phonemes. A large number of these constitute the imperative forms of verbs in this dialect. In the medial position these vowel sequences may vary freely with the diphthongs as well. The following examples illustrate the vowel clusters :

/ei/	/be:ɳi ~ be:yɳi/	sister
/əi/	/jāvəi/	son-in-law
	/dəittɛ ~ dəyttɛ/	many
	/dəiri ~ dəyri/	bold
/ai/	/maɳai/	man
	/miɽbai/	midwife
	/vaiɳɔ ~ vayɳɔ/	brinjal
/a:i/	/ha:i/	sail
	/ra:i/	king
	/ba:i/	mother
/əu/	/pēu ~ pē:u/	to float

/əu/	/gra:hisəu/	to think
/au/	/ugau/	to climb
	/ubau/	to sweat
/a:u/	/ča:u/	to chew
/ou/	/vouru ~ vovru/	spring
	/aʈou/	to remember
	/avkou/	to shake
	/urou/	to save
	/dubou/	to milk
/o:u/	/go:u/	husband
	/to:u/	to put
	/do:u/	to wash
	/dõ:u/	dew
	/bõ:u/	to wander
/ɔ:u/	/mɔ:u/	honey
	/pɔ̃:u/	parched rice

(d) The consonantal phonemes of the dialect can be tabulated as follows:—

p	t	ʈ	č	k
b	d	ɖ	ǰ	g
m	n	ɳ		ŋ
(f)	s		š	h
	l			
	r			
v				y

The system has twenty-one members and if we add the marginal phoneme /f/ found in a few borrowed words, they become 22. The system distinguishes five places of articulation and six modes of articulation with a further distinction between voiced and voiceless phonemes in the stop series.

Phonetically both /č/ and /j/ are palatal affricates but are treated as stops with which they go. It may be noted that there are no dental affricates in the dialect even as allophones of these phonemes. The lateral is either the dental [l] or the retroflex [ɭ] which is in free variation with /l/ in all positions except initially where it does not occur. There are no aspirated sounds in this dialect and the occurrence of the fricative /h/ is also very limited. The long consonants are treated as geminates and only /ŋ, r, ś and h/ do not occur as geminated consonants. The retroflex voiced stop /ɖ/ sometimes contrasts with the flap [ɾ] but as there is no minimal contrast between [ɖɖ], [ɖ] and [ɾ] only two sequences are set up /ɖ/ and /ɖɖ/.

The description and distribution of the individual consonantal phonemes is given below:—

/p/ a bilabial voiceless stop

/pakuru/	bird	[pakuru]
/paŋŋoru/	ploughshare	[paŋŋoru]
/č : pɛ /	plantain flower	[či : pɛ]
/kapri /	tile	[kapri]
/kappɛ /	frog	[kappɛ]

/b/ a bilabial voiced stop

/baččɔ/	sister's son	[baččɔ]
/bappaŋkayi/	papaw	[bappaŋkayi]
/sa : bəŋu/	soap	[sa : bəŋu]
/ubavnɛ /	sweet	[ubavnɛ]

/t/ a dental voiceless stop

/tumbi/	black bee	[tumbi]
/tuləsi/	basil	[tuləsɯ]
/pa : tɛ /	butterfly	[pa : tɛ]
/ma : trɛ /	pill	[ma : trɛ]

/ɖ/ a dental voiced stop

/daɖɔ/	mollar tooth	[daɖɔ]
/da : ri/	door	[da : rɯ]
/medulu/	brain	[meduɭu]
/ka : ndi/	branch	[ka : ndi]

/ɖ/ a retroflex voiceless stop

/tɔppi/	cap	[tɔppi]
/tɔ:ŋku/	beak	[tɔ:ŋku]
/mi:ti/	salt	[mi:tɪ]
/su:nɪtu/	ginger	[su:nɪtu]

/ɖ/ a retroflex voiced stop. It has a flap allophone [ɖ̣] in the intervocalic position.

/ɖali/	mat	[ɖali]
/ɖa:vu/	ladder	[ɖa:vu]
ʼɖaŋɖɔ/	crutch	[ɖaŋɖɔ]
/kiɖɔ/	worm	[kiɖɔ]
/koɖu/	bitter	[koɖu]
/pɔ:ɖi/	blister	[pɔ:ɖu]

/t͡ʃ/ a palatal voiceless affricate

/t͡ʃe:nɖi/	ball	[t͡ʃe:nɖu]
/t͡ʃekrɛ/	wheel	[t͡ʃekrɛ]
/ka:nɖɔnɔ/	file	[ka:nɖɔnɔ]
/na:t͡ʃi/	to dance	[na:t͡ʃu]

/t͡ʃ/ a palatal voiced affricate

/t͡ʃo:sti/	friend	[t͡ʃo:sti]
/t͡ʃilgɔ/	boy	[t͡ʃilgɔ]
ʼmu:t͡ʃu/	monkey	[mu:t͡ʃu]
/ni:t͡ʃi/	to sleep	[ni:t͡ʃu]

/k/ a velar voiceless stop

/kaɖi/	stick	[kaɖi]
/kəsɛ/	how	[kəsɛ]
/naski/	nail	[naski]
/pakɛ/	roof	[pakɛ]
ʼmu:rkɔ/	mad	[mu:rkɔ]

/g/ a velar voiced stop

/gaŋiga/	oilman	[gaŋiga]
/gi:ɖi/	vulture	[gi:ɖu]
/təŋgi/	younger sister.	[təŋgi]
/baggou/	to bend	[baggowu]
/mi.rgoɖi/	curry	[mi.rgoɖu]

/m/ a bilabial voiced nasal

/mu:tu/	fist	[mu:tu]
/me.yɔɔ/	mouth	[me:yɔɔ]
/səmbəri/	hundred	[səmbəru]
/ka:mpɪ/	to jump	[ka:mpu]
/kirmɛ/	mucus	[kirmɛ]

/n/ a dental voiced nasal. It as a palatal allophone [ɲ] before a palatal affricate. Very often it is also in free variation with the phoneme /ɳ/ in non-initial position

/na:vu/	name	[na:wu]
/nimbari/	sunshine	[nimbaru]
/tanduli/	rice	[tanduɽu]
/danu/	bow	[danu]
/inʃini/	engine	[iɲʃinu]
/lončɛ/	pickle	[loɳčɛ]

/ɳ/ a retroflex voiced nasal. It does not occur initially

/paɽloɳi/	behind	[paɽloɳi]
/moɳtɛ/	grasshopper	[moɳtɛ]
/mo:ɳi/	to say	[mo:ɳu]

/ŋ/ a velar voiced nasal. It does not occur initially.

/aŋta/	thumb	[aŋta]
/ba:ŋgoli/	hair-dressing	[ba ŋgoli]
/sa ŋɔɔ/	bridge	[saŋkɔɔ]

/s/ an alveolar voiceless grooved fricative.

/sirɖi/	chameleon	[sɪrri]
/sirəɳɖi/	small canal	[sirəɳɖi]
/ne:si/	to wear	[ne:su]
/masli/	fish	[masli]

/ʃ/ a palatal voiceless fricative. It has an allophone [ʂ] a retroflexed voiceless fricative, which occurs before a retroflex stop and nasal.

/ʃəŋki/	conch	[ʃəŋkɽ]
/uʂa:ri/	clever	[uʂa:ri]
/uʂɳu/	worm	[usɳu]
/kiʂti/	difficult	[kiʂtu]

/h/ a glottal voiced fricative

/ha:i/	sail	[ha:i]
/huʈtu/	oar	[huʈtu]
/saha:yɪ/	help	[saha:yu]
/lo:hə/	metal	[lo:hə]

/f/ a labiodental voiceless fricative.

/fəni/	fan	[fɛ:n u]
/ka:fi/	coffee	[ka:fi]
/a:fimi/	opium	[a:fim u]

/l/ a dental voiced lateral. It freely varies with the retroflex lateral [ɭ] in all other positions than at the beginning of a word. Even in the phonemic transcription l and ɭ are written as they actually occur in the pronunciation.

/laŋɡɔ/	short	[laŋɡɔ]
/le:ŋki/	daughter	[le:ŋkɪ]
/urɭəpɪ/	to roll	[urɭəpu]
/ekɭɔ/	alone	[ekɭɔ]
/ikkɪli/	pincers	[ikkɪɭi]

/r/ an alveolar trill with more than two taps

/ra:i/	king	[ʔa:i]
/ra:vke/	bo dice	[ʔa:vke]
/sɔrɔ/	wine	[sɔrɔ]
/pərpɪ/	to creep	[pərpɪ]

/v/ a bilabial frictionless continuant. It has allophones which range from a pure semi-vowel [ɥ] to a bilabial fricative [w] and a labio-dental fricative [ɸ]. [w] occurs before the back vowels.

/vo:ləntɪ/	wall	[wo:ləntu]
/vɔguru/	light of weight	[wɔguru]
/vullanə/	woolen	[wullanə]
/sɪvovu/	to sɛw	[sɪwovu]

[ɥ] occurs after a vowel in a closed syllable :

/mavsi/	maternal aunt	[maɥsi]
/kovɳɖi/	hen	[koɥɳɖi]

[v] occurs before the front and central vowels:

/valɔ/	a golden ornament	[valɔ]
/virodi/	enemy	[virodi]
/aɽuvɛ/	rafter	[aɽuvɛ]
/have/	air	[have]

/y/ a palatal frictionless continuant. It has a vocalic allophone [i] after vowels in closed syllables:

[i]	/be:yi/	bull	[be:ɭu]
	/soyro/	relative	[soiɽɔ]
	/ba:ɭi/	wife	[ba:ɭu]
[y]	/ye:ɽi/	goat	[ye:ɽu]
	/yɛləmmɛ/	young	[yɛləmmɛ]
	/rayili/	train	[rayilɭu]
	/ča:yi/	tea	[ča:yɭu]

Among the consonantal phonemes, the following contrasts alone need mention:

Voiced and voiceless stops

p/b	/pa:tɔ/	a strip	/ba:ti/	cooked rice
t/d	/so:di/	to find	/wɔ:ti/	to pour
ʈ/ɖ	/a:ti/	eight	/a:ɖi/	to bring
	/va:ti/	path	/va:ɖi/	to grow
č/ǰ	/či:pi/	to suck	/ǰi:bi/	tongue
k/g	/koɖu/	bitter	/go:ɖu/	sweet.

nasals

ɳ/ŋ	/miŋki/	to shine	/ta:ŋki/	to throw
	/duŋɽi/	smoke	/ga:ŋɽi/	joint
ɳ/n	/ruŋku	wood-cutter	/višranti/	rest
	haŋtaɔ/			

fricatives.

s/š	/sa:li/	bark	/ša:li/	shawl
	/de:sɽi/	to give	/de:ši/	country

(e) Consonant clusters.

The clusters of consonant are fairly numerous in this dialect. However, this occurrence is limited to the initial and medial positions of words. All words end in a vowel and in a single consonant in rapid speech but no consonant-cluster occurs in this position.

The clusters in the initial position are few, and occur mostly in words borrowed from Sanskrit or English. They have usually a stop followed by a fricative or a liquid.

Among the medial clusters, those of two consonants are far more numerous than those of three consonants. There are no marked limitations on their formation except that a voiced and a voiceless stop do not come together. All consonants occur as geminates in this position except /ŋ r, š, h/. The consonant /h/ has a very limited occurrence and enters into no cluster. All two consonant-clusters have a syllabic boundary between them.

Three consonant clusters are limited. Most of them contain either a geminated consonant or a homorganic nasal followed by a stop. The third member can be any other consonant.

Consonant clusters of more than three members are not noted in this dialect.

The following examples illustrates the various types of clusters and their positional occurrence.

Initial clusters

/kr/	/kra:yi/	price
	/krušiki/	farmer
/kl/	/kla:rki/	clerk
/kš/	/kšəmə/	forgiveness
	/kšəyi/	tuberculosis
/gr/	/grənta/	volume
	/gra:ni/	eclipse'
/gl/	/gla:si/	glass
/tr/	/tra:si/	balance

/dr/	/dra:kša/	grape
/dv/	/dvi:pa/	island
	/dve:ši/	hatred
/pr/	/priṇṭəri/	printer
	/prəyaṇi/	departure
/pl/	/plɛ:gi/	plague
/br/	/brəši/	brush
/bl/	/ble:di/	blade
/vy/	/vyaparī/	trade
/šv/	/šva:sī/	breathing
/st/	/stū:lu/	stool
	/stā:u/	stove

Medial clusters.

Clusters of two consonants including geminates:

/kk/	/akka/	elder sister
	/likku/	louse
/kr/	/ba:krī/	bread
	/ni:ṭikrī/	star
/kl/	/ṭəklɛ/	head
	/dəklɛ/	young, small
/kš/	/pərikša/	test
	/šikša/	punishment
/ks/	/tɛksi/	taxi
/gg/	/maggo/	weaving mill
	/baggou/	to bend
/gd/	/nagdo/	naked
/gt/	/magto/	beggar
/gr/	/sigre:ṭi/	cigarette
	/ja:grute/	careful
/gl/	/kəḍəgle/	bangle
/gv/	/sagva:ni/	teak tree
/ŋk/	/bu:ṭka/	earth
	/aṇkəli/	to raise
/ŋg/	/si:ṭgi/	horn
	/muṅgulu/	ant

/ŋ t/	/duŋ t̪i/	smoke
/čč/	ʼsoččɛ/	clean
	/baččɔ/	sister's son
/ʃʃ/	/aʃʃimiri/	rainbow
	/eʃʃiri/	loudly
ʼj p/	/koj pɔu/	to boil
/t̪t̪/	/kuʈt̪ɔ/	he-goat
	/it̪t̪ɛni/	ladder
/t̪n/	/čɛt̪ni/	condiment
/t̪t̪/	/puʈta/	will break
/t̪r/	/da:k̪t̪ri/	doctor
ʼt̪l/	/aʈlu/	jack fruit pit
/t̪s/	/bu:t̪si/	boots
/qk/	/medkɔ/	pillar
	/suɖkɔ/	sari
/dg/	/gadgɔ/	jar
/dd/	/ko:si gəddɛ/	cabbage
	/muddolu/	washerman
/dp/	/taɖpɛ/	winnowing basket
	/kəɖpəɔ/	pitcher
ʼɖb/	/midbai/	mid-wife
/dl/	/pədlɛ/	cradle
	/minnakodli/	king-fisher
ʼɖv/	/aɖvɛ/	horizontal
/ds/	/kəɖsou/	to delay
/ŋk/	/mɪŋki/	to shine
/ŋt̪/	/kuŋt̪ɔ/	lame
	/uŋt̪ou/	to stick
/nd/	/ka:ndɛ/	to knead
	/munɖɛ/	widow
/nn/	/pan̪nɔru/	ploughshare
	/an̪na/	elder brother
ʼn̪l/	/tɛ n̪lɛ/	a vegetable
/tk/	/tətkala/	temporary
/tt̪/	/yettari/	high
	/bittali/	fence
/tn/	/rətni/	jewel
ʼtr/	/kut̪rɔ/	dog

	/a:spətri/	hospital
/dk/	/kudkə/	fox
	/ba:dkoli/	duck
/dd/	/muddi/	ring
	/təddə/	then
/dn/	/a:dne/	order
/dr/	/podri/	vagina
/dl/	/a:dle/	a kind of serpent
/nč/	/ko:nči/	to pluck
	/minči/	lightning
/nj/	/manjuru/	cat
/nṇ/	/čannə/	moon
/nt/	/da:nti/	tooth
	/a:nti/	gut
/nd/	/undi:rī/	mouse
	/gundəsi/	to kick
/nn/	/panneri/	rose
	/kannəḍəka/	spectacle
/ns/	/pi:nsi/	feather
/pp/	/kuppi/	bottle
	/bappaṅka:yi/	papaw
/pr/	/kapri/	tile
/pl/	/ye:pli/	apple
/bb/	/gubbi/	sparrow
	/kobbu/	sugar cane
/mk/	/jəmkana/	rug, carpet
/mč/	/čəməčə/	spoon
/mṭ/	/čimṭi/	tongs
/mḍ/	/komḍə/	cock
/mṇ/	/či:mi/	sparrow
/md/	/səmdou/	to subtract
/mp/	/se:mpīḍi/	tail
	/ḍompari/	elbow
/mb/	/talimbu/	pillow
	/bombi/	navel
/mm/	/simma/	lion
	/či:mma/	eyelash

/mr/	/j̥ledomru/	window
/yk/	/pa:ykanɛ/	privy
/yʃ/	/payʃamu/	pajama
/yŋ/	/va:yŋi/	mortar
/yt/	/koytɔ/	sickle
/yy/	/uyyɛɛ/	swing
/yr/	/soyrɔ/	relative
/yl/	/be:ylɪ/	bull
	/ke:ylɪ/	which
/ys/	/naysɛ/	vanishing
/rk/	/murkuʈu/	mosquito
	/mu:rkɔ/	foolish
/rg/	/gərgasɪ/	big saw
	/turganɛ/	screw
/rʃ/	/kərʃurɔ/	date palm
	/irʃənɪ/	curds
/rɖ/	/kurɖɔ/	blind
	/sirɖɪ/	chamaleon
/rŋ/	/oggarŋɛ ga:li/	to pulverise
/rt/	/to.rtu/	towel
	/po:rtɪ/	to turn back
/rn/	/tərnɔ/	young
	/bə:rnɪ/	jar
/rp/	/karpetʃɪ/	carpet
	/parpɪ/	to creep
/rm/	/kirmɛ/	mucus
/ry/	/su:rya/	sun
/rl/	/kurli/	crab
	/urləpɪ/	to roll
/rv/	/gurvari/	pregnant
	/a ʃirvadi/	blessing
/rs/	/nərsɪ/	nurse
	/se:rsou/	to join
/rʃ/	/kurʃɪ/	chair
/lk/	/silkɪ/	silk
	/kalkandɪ/	sugar candy

/lg/	/jilgə/	boy
/lt/	/kilgi/	pit
/lt/	/be.lti/	belt
/lt/	/balti/	bolt
/ld/	/čultə/	paternal uncle
/ld/	/ba:ldi/	bucket
/lp/	/gelpati/	cheek
/lm/	/hogalpi/	to abuse
/ll/	/almara/	niche
/ll/	/mallə/	attic
/lv/	/pali/	house lizard
/lv/	/valvi/	white ant
/ls/	/təlvə:ri/	sword
/ls/	/kəlsı/	barber
/vk/	/savkari/	money-lender
/vd/	/ra:vkə/	bodice
/vd/	/pavdəri/	powder
/vn/	/de:vdari/	pine tree
/vr/	/ubavanə/	sweat
/vl/	/novri/	bride
/vl/	/de:vlu/	temple
/vv/	/kavlə/	crow
/vs/	/movvu/	soft
/vs/	/tovsə/	cucumber
/šč/	/mavsi/	maternal aunt
/št/	/niščəyə kə:ri/	to decide
/sk/	/dušta/	wicked
/sk/	/naski/	nail
/sč/	/kuskə/	bad
/st/	/isčr:si/	easy chair
/st/	/i:sti/	elephant
/sp/	/postiməni/	postman
/sy/	/a:spətri/	hospital
/sy/	/misyo/	moustache
/sl/	/masli/	fish
/sv/	/pusla:ri/	fisherman
/ss/	/sāsva/	mustard
/ss/	/bəssi/	bus

Clusters of three consonants.

/ŋkr/	/be:ŋkrə/	black buck
/ŋkl/	/saŋkli/	latch
/nɬl/	/čonɬli/	penis
/nɖk/	/benɖkayi/	lady's finger
/nɖr/	/panɖrə/	white
/ddy/	/pəddyə/	song
/ntr/	/bintro/	timid
/mpl/	/bomplə/	pumpkin
/mbk/	/ʃumbkana/	rug, carpet
/mbr/	/kottumbro/	green coriander
/ysr/	/me:ysrɪ/	she buffalo
/rŋk/	/parŋki/	to scratch
/rɳɖ/	/gəɳɖə/	nest
/rɳɖ/	/jəɳɖə/	old
/rpl/	/səɾpli/	anklet
/lnd/	/kolndiri/	rat
/lmp/	/pilmpəɖi/	to wring
/lmb/	/kelmbə/	plantain tree
/vkk/	/čəvkkə/	handkerchief
/vgg/	/avggə/	all
/vɳɖ/	/kovɳɖi/	hen
/str/	/istri petti/	iron

(f) Like most spoken dialects which have not undergone any normalisation or standardisation, this dialect of Marāṭhī shows a fair amount of free variation between phonemes and phonemic sequences. The following type of variation is the most frequent which is found in the data collected. To some extent this variation is related to the speed of the speech which is used, the longer variation in the slow careful enunciation being replaced by the shorter variation in rapid and connected speech.

Among the vowels we have the following variations which are fairly frequent:

ə:/i:	/gə:ri ~ gi:ri/	house
	/hə:ti ~ hi:ti/	are

ə/ɪ	/sənto:sənti ~ sinto:sinti/	with delight
s/ya	/tenči ~ tyanči/	their
	/gadenti ~ gadyanti/	to the field
	/avgənsi ~ avgyansi/	to all
	/təlle ~ tyalle/	to him
	/kaptəti ~ kaptyati/	they cut
	/gaḍeḇe ~ gaḍyaḇe/	of the cart
ə :	/ya : /tə : si ~ tyā : si/	to him

The following variation in consonantal phonemes should be noted:

Single consonant/geminated consonant :

/so:mori ~ sommori/	in front
/ne:yi ~ neyyi/	river
/goṭṭe ~ go:ṭe/	near
/avge ~ avge/	all
/dəyṭṭa ~ dəyte/	many
/bukku ~ bu:ku/	hunger
/iḇḇarla ~ iḇarla/	asked
/movvu ~ mo:vu/	soft
/kudukko ~ kudko/	wolf

(g) Syllabic Pattern.

A syllable in this dialect may consists of one to four phonemes and shows the following patterns :

(i) with one phoneme. It can only be a vowel.

V	a-ḍu-ve	rafter
	i:-si	twenty

(ii) with two phonemes:

VC:	un-ḇu	long
	ik-ki-li	pincers
CV:	ḇi-ta-li	deer
	po:-li	scorpion

(iii) with three phonemes:

VCC :	avg-gɛ	all
CCV :	is-tri	iron
	dve-ʃi	hatred
CVC :	lik-ku	louse
	mag-to	beggar

(iv) with four phonemes.

CVCC :	koln-di-ri	rat
	pɪlm-pə-ti	to wring
CCVC :	kla:r-ki	clerk
	grən-ta	volume, book

CHAPTER II

MORPHOLOGY

Like most other dialects of Marāṭhī, this dialect also makes a three-fold distinction between its words. They are nouns, verbs and indeclinables. They can be formally defined as those which take the suffixes of the oblique and case-suffixes (called nouns) those which take the suffixes of tenses and moods followed by the suffixes of person and number (called the verbs) and the remaining morphemes which do not add any suffixes (called indeclinables). The traditional substantives, adjectives, pronouns and numerals are included in the first, the verbs, participles and verbal derivatives are included in the second and words like conjunctions, interjections, particles and some adverbs are included in the third group.

(a) *Substantives :*

To explain the morphological constructions in which nouns enter in this dialect, it is necessary to classify them into three classes. They can be called genders, Masculine, Feminine and Neuter as they generally agree with the semantic classification into males, females and others. Thus from among the animate beings, both men and animals, the males are included in the masculine group, the females in the feminine group. The inanimate objects, however, belong to all the three groups and there is a clearly noted tendency to include female beings into the neuter group, particularly when the sex difference is not emphasised or neglected. In this case there is some discrepancy between the morphological classification and the syntactic usage in this dialect. In the formation of the plural and the use of the oblique and even in the use of a case suffix the distinction between the animate and inanimate also plays some role

To explain the formation of the plural and to state the distribution of the plural allomorphs, it is further necessary to subdivide these three major groups of substantives into sub-groups according to their endings which are all vowels. The general picture of the plural formation can be stated as follows:—

<i>Gender</i>	<i>Ending</i>	<i>Plural allomorph</i>
Masculine	1. -o	-e
	2. -i-u-i	-φ
	3. -a	-e
Feminine	1. -i	-yo
	2. -i	-o
	3. -i	-φ
	4. -u	-o
	5. -u	-φ
	6. -i	-i
	7. -i	-φ
Neuter	1. -i	-φ
	2. -i	-a
	3. -e	-i
	4. -e	-φ
	5. -u	-a
	6. -u	-φ
	7. -i, -a	-φ

A detailed statement of the formation of the plural with examples and morphophonemic changes of the stems is given below :

Masculine Nouns

1. The majority of the Masculine nouns end in the vowel -o. In the plural it is replaced by the vowel -e.

dəriyo	sea	dəriye
pəriyo	stream	pəriye
bujo	shoulder	buje
malō	attic	male

novrə	bridegroom	novre
soyrə	relative	soyre
kiḍə	worm	kiḍe
gærŋə	nest	gærŋe
maŋgə	monkey	maŋge
goḍə	horse	goḍe
kavḷə	crow	'kavḷe
doḷə	eye	doḷe
daḍə	mollar tooth	daḍe
laŋgə	skirt	laŋge
ʃoiṣə	astrologer	ʃoiṣe
čultə	uncle	čulte
baččə	sister's son	bačče
kulla	dwarf	kulle
či:lə	bag	či:le
sattugə	scraper	sattuge
appalə	- papad	appale
mundarə	heel	mundare
suḍkə	sari	suḍke

(a) In the following words the penultimate vowel /ɔ/ is raised to /o/ before this suffix :

dəṇḍə	stone	donḍe
təso	hare	tose
pəḍə	bead	poḍe

(b) In the following words the penultimate vowel is dropped :

maṇḍuvə	pavilion	maṇḍve
boŋguḍə	bud	boŋgḍe

(c) The following stems show some special changes before the plural suffix :

kudkə	fox	kuduke
čəvkkə	handkerchief	čəvke
ča:liyə	spider	čaliye

(d) In the following words, though ending in -o, the plural allomorph is ϕ and not /e/ :

ka:po	phlegm	ka:po
gaḍḍo	beard	gaḍḍo
gəlo	throat	gəlo
səro	wine	səro
jo:lo	jawar	jo:lo

2. Masculine nouns ending in /i/, /u/ or /i/ take the zero allomorph of the plural suffix:

(a) ending in /i/

silpi	artist	silpi
kavi	writer, poet	kavi
kəlsi	barber	kəlsi
dərʃi	tailor	dərʃi
to:ti	sweeper	to:ti
jāvoyi	son-in-law	jāvoyi

(b) ending in /u/

ḍoŋgoru	hill	ḍoŋgoru
maro:gu	road	maro:gu
du:miketū	comet	du:miketū
bi:kunū	bug	bi:kunū
gu:ḍu	cage	gu:ḍu
mu:ʃu	monkey	mu:ʃu
ru:ŋku	tree	ru:ŋku
ba:u	brother	ba:u
pu:tu	son	pu:tu
go:u	husband	go:u

(c) The penultimate vowel of the following stem changes to /a/ before this suffix:

narolu	coconut	naralu
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(d) In the following words, the final /u/ changes into /i/ to form the plural form :

soropu	serpant	sorapi
de:bəru	louse	debari

(e) The following two words show some peculiar morpho-phonemic changes in the stems:

maṇu:su	man	maṇsa
bu:ku	book	buka

(f) ending in /i:/

titt̥i	ground	titt̥i
va:gi	tiger	va:gi
be:yl̥i	bull	be:yl̥i
ki:r̥i	parrot	ki:r̥i
undi:r̥i	mouse	undi:r̥i
kē:s̥i	hair	kē:s̥i
ka:nd̥i	shoulder	ka:nd̥i
a:t̥i	arm	a:t̥i
pā:y̥i	foot	pā:y̥i
ka:n̥i	ear	ka:n̥i
sonari	goldsmith	sonari
bo:t̥i	finger	bo:t̥i
di:r̥i	husband's young- er brother	di:r̥i

(g) The plural of the following words is peculiar in that it resembles the neuter pattern :

gi:d̥i	vulture	gida
kumbar̥i	potter	kumbara

(h) The following masculine noun ending in -o, being a kinship term, adds -na for the plural :—

bavo	aunt's son	bavona
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3. Masculine nouns ending in -a change it to -e to form the plural :

su:rya	sun	su:rye
kōvala	pumpkin	kōvale
kriṣ̥ika	former	kriṣ̥ike
gaṇiga	oilman	gaṇige
ma:d̥iga	cobbler	ma.d̥ige

(a) The penultimate vowel of the following stem is dropped :

umbura	threshold	umbre
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(b) The plural of the following kinship terms ending in /a/ is formed by adding the suffix /na/ which appears to be some kind of honorific suffix :

mama	father-in-law	mamaṇa
aḷḷa	grand father	aḷḷaṇa
baba	father	babaṇa
aṇṇa	elder brother	aṇṇana
tamma	younger brother	tammaṇa

(c) The following words ending in -a remain unchanged in the plural :

dvi:pa	island	dvi:pa
kuṭumba	family	kuṭumba
marakoḍappa	wood-pecker	markakoḍappa
pa:ya	foundation	pa:ya

Feminine Nouns

1. A large number of feminine nouns ends in -i. Among them those which have the penultimate consonant (a single one or a geminate one) or a cluster of a homorganic nasal and a stop, add the plural allomorph -yo .

eṇṇ	braid of hair	eṇiyo
bombi	naval	bombiyo
aṭi	cowshed	aṭiyo
pīḷi	plank	pīḷiyo
peḍi	verandah	peḍiyo
ḍali	mat	ḍaliyo
suri	knife	suriyo
ḍəbbi	tin	ḍəbbiyo
peṭṭi	box	peṭṭiyo
aṅgi	frock	aṅgiyo
ḷəḍḍi	shorts	ḷəḍḍiyo
kaṭi	stick	kaṭiyo
ṭoppi	cap	ṭoppiyo
poṇi	comb	poṇiyo
gubbi	button	gubbiyo

(a) The long vowel in the stem of the following words becomes short before this suffix :

vo:ṇṭi	udder	voṇṭiyo
bi:ḍi	bidi	biḍiyo
be:nči	cot	benčiyo
ga:ḍi	cart	gaḍiyo

(b) In the following stems, the final vowel is dropped before the suffix -yo :

ne:yi	river	neyyo
miši	moustache	misyo
moti	nose-ornament	motyo
muddi	ring	muddyo
a:ni	nail	a:nyo
kuppi	bottle	kuppyo
kandi	branch	kandyo

2. Feminine nouns ending in -i but having a consonant cluster of two different consonants as their penultimate sound add -o as the allomorph of the plural before which the final -i is lost :

savli	shade	savlo
kapri	tile	kapro
kilgi	pit	kilgo
sirḍi	chameleon	sirḍo
kurli	crab	kurlo
ṭikli	sole	ṭiklo
pakli	petal	paklo
naski	nail	nasko
koyti	sickle	koyto
čimṭi	tong	čimṭo
sərpli	chain	sərplo
saṅkli	chain	saṅklo

(a) The penultimate vowel of the following stem becomes short :

ga:ṛi	thunder	gaṛio
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(b) The following stems show peculiar morphophonemic changes :

se:mpidi	tail	sempuđo
ikkili	pincers	iklo
kavi:li	pan	kavlo

3. The following feminine nouns ending in -i take a zero allomorph of the plural suffix :

jali	pebble	jali
masli	fish	masli
valvi	white ant	valvi
uđki	hiccough	uđki
se:nđi	pig tail	se:nđi
mañđi	thigh	mañđi
ba:ji	vegetable	ba:ji
ba:kri	loaf of bread	ba:kri
činčađi	frying pan	činčađi
javli	cloth	javli

(a) The following feminine kinship terms ending in -i form their plural by adding the suffix -na as in other cases :

ađji	grand mother	ađjiña
čulti	paternal uncle's wife	čultiña
oñi	paternal uncle's daughter	oñina
ba:i	mother	ba.iña
mami	mother-in-law	mamiña
mavši	maternal aunt	mavšiña

4. Feminine nouns ending in -u change it to -o to form the plural :

mugulu	ant	mugulo
likku	louse	likko

(a) In the following words the long vowel of the stem is shortened :

a:guđu	hoof	agudo
a:đuku	bone	ađko

(b) In the following words the suffix is -vo:

su	needle	suvo
mo:ɖu	axe	moɖuvo
sa:su	mother-in-law	sasvo

5. Feminine nouns, in the following groups, though ending in -u take a zero allomorph of the plural:

puloŋu	sand	puloŋu
ʈo:ŋku	beak	ʈo:ŋku
ʃuʈʈu	tuft of hair	ʃuʈʈu
mu:ʈu	fist	mu:ʈu
go:ŋu	centipede	go:ŋu

6. Feminine nouns ending in i form their plural by adding /i/ before which the first vowel is lost and the penultimate long vowel becomes short:

sa:li	skin	sali
ye:ɖi	she goat	yeɖi
ba:li	razor	bali
bā:vi	well	bāvi
ye:li	creeper	yeli
ʃa:li	bush	ʃali
ma:li	necklace	mali

If the penultimate vowel is /ə/, it is lost:

olənti	well	olnti
čaləni	sieve	čalni

The plural of the following feminine nouns is peculiar:

si:ri	vein	siro
kambəli	blanket	kambəlo
či:nči	tamarind	činčo
kayiba:li	saw	kayibəli

7. The following feminine nouns also ending in -i add a zero allomorph for the plural :

gelpat	cheek	gelpaṭi
si:ŋki	sneeze	si:ŋki
ji:bi	tongue	ji:bi
ma:ŋi	neck	ma:ŋi
pa:ṭi	back	pa:ṭi
a:nti	gut	a:nti
ko:ṭi	coat	ko:ṭi
tuləsi	besil	tuləsi
va:ṭi	way	va:ṭi

There is a single feminine word ending in -a which remains unchanged in the plural :

bu:ŋka	earth	bu:ŋka
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Neuter Nouns.

1. Neuter nouns ending in -i and belonging to the following group. take the zero allomorph of the plural morpheme :

aṇikəṭṭi	dam	aṇikəṭṭi
gra:ŋi	eclipse	gra:ŋi
buḍari	rented house	buḍari
navi:li	peacock	navi:li
šəri:ri	body	šəri:ri
tə:ndi	face	tə:ndi
pə:ṭi	belly	pə:ṭi
kali:di	liver	kali:di
a:spətri	hospital	a:spətri
i:ki	poison	i:ki
va:yṇi	mortor	va:yṇi
na:ki	nose	na:ki
vəkadi	medicine	vəkadi
kā:sali	cheek	kā:sali

2. Neuter nouns ending in -i and belonging to the following group change their final vowel into /a/ to form the plural; and the long vowel of the stem becomes short :

da:ri	door	dara
pa:ki	wing	paka
gi:di	vulture	gida
gə:ri	house	gəra
pa:li	root	pala
pu:li	flower	pula
niṭikri	star	niṭikra
pi:nsi	feather	pinsa

(a) Before this suffix the vowel of the penultimate open syllable is dropped .

baṇḍel:	cave	baṇḍla
kata:li	rock	katla
kubali	roof	kubla
agari	garden	agra
kapali	forehead	kapla
saṅkaṭi	disease	saṅkṭa
soḍaṇi]	green coconut	soḍṇa
čaraki	spinning wheel	čarka
kaṇḍali	net	kaṇḍla

(b) In the following forms the morphophonemic changes are worth noting:

je va:ṇi	meal	jevṇa
peṅkaṭi	waist	peṇṭa
de:ṇṭi	stalk	dēṇṭa
kumbari	potter	kumbara

(c) The following three kinship terms indicating female persons form their plural on the pattern of the feminine nouns, though syntactically they are used as neuters :

beyṇi	sister	beyṇiyo
leṇki	daughter	leṇkiyo
ba:yli	wife	baylo

3. Neuter nouns ending in -ε replace it by the vowel -i in the plural formation.

tadpε	winnowing basket	tadpi
mandε	vessel	mandi
ra:vkε	bodice	ra:vki
kəḍəglε	bangle	kəḍəgli
koḍkε	shed	koḍki
pakε	roof	paki
aḍuvε	rafter	aḍuvi
volukkε	bedsheet	volukki
kuruvε	basket	kuruvi
kεlε	plaintain	keli
ka:rətε	bitter gourd	ka:rəti
tovsε	cucumber	tovti
korε	shovel	kori
ra:tε	pulley	ra:ti
suttigε	hammer	suttigi
daklε	child	dakli
kattε	donkey	katti
modalε	aligator	modali
pa:tε	butterfly	pa:ti

(a) Before this suffix the penultimate ε and o become close e and o:

təṇḍlε	olibanum	təṇḍli
koḍkε	hut	koḍki

4. Neuter nouns ending in -ε but belonging to the following group take zero as the plural allomorph:

karε	shore	karε
da:ḍε	tusk	da:ḍε
be:ŋkrε	black buck	be:ŋkrε
voṇtε	camel	voṇtε
ko:gilε	cuckoo	ko:gilε
gu:mε	owl	gu:mε
yεmε	tortoise	yεmε

moṇṭɛ	grasshopper	moṇṭɛ
du:pɛ	grave	du:pɛ
čimɛ	eyelash	čimɛ
irdɛ	heart	irdɛ
maʃɛ	mole	maʃɛ
lončɛ	pickle	lončɛ
ma:trɛ	pill	ma:trɛ
ga:ɳile	tumour	ga:ɳile

5. Neuter nouns ending in -u form their plural by replacing u by a, and the stem undergoes the usual morphophonemic changes like the loss of the penultimate vowel in open syllable :

po:ru	puppy	pora
murkuṭu	mosquito	murkuṭa
du:du	breast	ḍuda
nakuḍu	wood	nakuḍa
muṇḍu	dhotee	muṇḍa
su:tu	thread	suta
pakoru	bird	pakra
va:suru	calf	vasra
maṇʃuru	cat	maṇʃra
masuku	fly	maska

(a) In the following words the changes are special:

go:ru	cow	goruva
su:ṇu	daughter-in-law	su:ṇo

6. Neuter nouns ending in -u and included in the following group add the zero allomorph of the plural :

nunnu	lip	nunnu
mɔ:ru	peahen	mɔ:ru
uḍu	iguana	uḍu
ku:ḍolu	hornet	ku:ḍolu
biskuṭu	biscuit	biskuṭu

7. Neuter nouns ending in -i or -a take the zero allomorph of the plural:

(a) ending in -i

marubu:mi	desert	marubu:mi
su:liga:li	storm	su:liga:li
a ĵĵimiri	rainbow	a ĵĵimiri
a:likayi	hail	a:likayi
kuri	sheep	kuri
gubbi	sparrow	gubbi
badkoli	duck	badkoli
muṅgusi	mongoose	muṅgusi
vo:nti	lizard	vo:nti
po:li	scorpion	po:li
tumbi	black bee	tumbi

(b) The following nouns show a feminine pattern in consonance with their meaning:—

kovṇḍi	hen	kovṇḍo
miri	black pepper	miriya
pulli	grand daughter	pulliyo
taṅgi	younger sister	taṅgiyo

(c) ending in -a

palla	lake	palla
bu:kampa	earthquake	bu:kampa
simma	lion	simma

(d) In the following words the ending is -e in the plural

pa:rivala	pigeon	pa:rivale
almara	cupboard	almare

(e) The following neuter word of kinship usage adds -na for the plural:

akka	elder sister	akkaṇa
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The oblique morpheme.

Whenever a noun enters into a longer morphological construction, a morpheme is added to it before either the case suffixes are added or a post-position follows it. This a purely structure morpheme is called oblique because it is absent in the uninflected form of the noun in the singular and plural. The oblique morpheme differs in the singular and plural in case of the animate nouns, while in case of the inanimate nouns it remains the same. Thus one set of suffixes is used for the animate singular and inanimate singular and plural, while another set is used for the animate plural. As a singular and a plural oblique has to be set up it is convenient to have two sets of suffixes for the plural oblique, one for the animate and the other for the inanimate which second is formally identical with the singular oblique. The actual suffix of the oblique is conditioned by the gender of the noun and its ending and the complex situation can be best represented as a tabulation of the following type. This requires a more detailed classification of the noun stems.

<i>Gender and type.</i>	<i>ending</i>	<i>ob. sg.</i>	<i>ob pl. I</i>	<i>obl. pl. II</i>
Mas. 1	-o	-e	-e	-e:n
Mas. 2	-o	-e	-e	x
Mas. 3	-o	-a	-a	-a:n
Mas. 4	-o	-φ	-φ	-e:n
Mas. 5	-i	-a	-a	-a:n
Mas. 6	-i	-a	-a	x
Mas. 7	-u	-a	-a	-a:n
Mas. 8	-u	-φ	-φ	x
Mas. 9	-u	-va	-va	-va:n
Mas. 10	-a	-φ	-φ	-(a):n
Mas. 11	-a	-e	x	-e:n
Mas. 12	-i	-φ	x	-e:n~ya:n
Mas. 13	-i	-a	x	-ya:n
Mas. 14	-o	-φ	-φ	-φ

<i>Gender and type</i>	<i>ending</i>	<i>ob. sg.</i>	<i>ob. pl. I</i>	<i>obl. pl. II</i>
Fem. 1	-i	-φ	-φ	-ε:n~ya:n
Fem. 2	-i	-e	-e	x
Fem. 3	-i	-ye	-ye	x
Fem. 4	-i	-ε	-ε	-ε:n
Fem. 5	-i	-i	-i	-iya:n
Fem. 6	-i	-e	-e	x
Fem. 7	-u	-i	-i	x
Fem. 8	-u	-e	-e	x
Fem. 9	-u	-a	-a	-a:n
Fem. 10	-u	-φ	-φ	-a:n
Fem. 11	-u	-ve	x	-va:n
Fem. 12	-a	-e	-e	x
Neut. 1	-i	-a	-a	-a:n
Neut. 2	i	-i	-i	-ε:n~ya:n
Neut. 3	-i	-φ	-φ	-ya:n
Neut. 4	-i	-e	-e	x
Neut. 5	-ε	-φ	-φ	-ε:n~ya:n
Neut. 6	-u	-a	-a	-a:n
Neut. 7	-u	-φ	-φ	-a:n
Neut. 8	-u	-e	x	-a:n
Neut. 9	-u	-va	x	-va:n
Neut. 10	-i	-φ	-φ	-ε:n~ya:n
Neut. 11	-a	-φ	-φ	-a:n
Neut. 12	-a	-ε	-ε	-ε:n

If an animate or an inanimate noun does not occur in a particular group, this is indicated by a cross (x) in the respective column of the oblique plural. These patterns are illustrated with a few examples which follow. The morphophonemic changes in the stem are generally the same as in the plural formation. The following two features may be emphasised in this context (1) If the suffix begins with a vowel, the final vowel of the noun is dropped. (2) If the final vowel of the noun is /i/ or /u/, either it changes into /y/ or /v/ or if retained a /y/ or a/v/ is added before the suffix. The condition for the alternation cannot be precisely stated.

M 1

malə	attic	malə	
medkə	pillar	medkə	
novrə	bridegroom	novrə	novrə :n
soyrə	relative	soyrə	soyrə :n
kiḍə	worm	kiḍə	kiḍə :n
ḷilgə	boy	ḷilgə	ḷilgə :n
kudkə	fox	kudukə	kudukə :n
maṇḍvə	mantop	maṇḍvə	
sattugə	scraper	səttəgə	
dəṇḍə	stone	dəṇḍə	
kəḍpəṇə	pitcher	kəḍpəṇə	

M 2

appalə	papad	appalə	
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M 3

dəriyə	sea	dəriyā	
pəriyə	stream	pəriyā	
čā:liyə	spider	čā:liyā	čā:liya:n

M 4

buḷə	shoulder	buḷə	
kunḍə čə	squirrel	kunḍə čə	kunḍəčə :n

M 5

kšəyī	tuberculosis	kšəyā	
sonarī	gold-smith	sonarā	sonara:n
tiṭṭā	ground	tiṭṭā	
va:gī	tiger	vagā	vaga:n
gi:di	vulture	gida	gida:n
kiri	parrot	kira	kira:n
damti	tooth	danta	danta:n
a:tī	hand	ata	
bəṭṭī	finger	bəṭṭā	
be:ylī	bull	beila	beila:n
undi:ri	mouse	undra	undra:n
mi:rgolī	curry	mirglā	

M 6

ča:yǝ	tea	ča:yə
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M 7

soropu	serpent	soropa	soropa:n
doŋ goru	hill	doŋ gra	
maro:gu	way	marga	
bi:kuŋu	bug	bikŋa	bikŋa:n
maŋusu	man	maŋsa	maŋsa:n
gu:du	cage	guɖa	
de:bəru	louse	debra	debra:n
pu:tu	son	puta	puta:n

M 8

uǝoɖu	light	uǝoɖu
mulamu	ointment	mulamu

M 9

do:u`	mist	dōva	
mu:ju	monkey	muǝva	muǝva:n
pu	pus	puva	
gu	stools	guva	
ba:u	brother	bava	bava:n
go:u	husband	gova	gova(le)na

M 10

dvi:pa	island	dvi:pa	
su:rya	sun	su:rya	su:rya:n
kuɖumba	family	kuɖumba	
mama	father-in-law	mama	mama(le)na
aŋŋa	elder brother	aŋŋa	aŋŋa(le)na
tamma	younger brother	tamma	tamma(le)na

M 11

marakoɖappa	wood-pecker	marakoɖappe	marakoɖappe:n
gaŋiga	oilman	gaŋige	gaŋige:n
ma:diɖa	cobbler	ma:diɖe	ma:diɖe:n

M 12

a:čari	smith	ačari	ačare:n
dərji	tailor	dərji	dərje:n

M 13

maṇai	man	maṇaya	maṇaya:n
ḷāvoyi	son-in-law	ḷāvəya	ḷāvəya:n

M 14

bavo	paternal aunt's son	bavo	bavo(le)na
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F 1

oṇi	paternal uncle's daughter	oṇi	oṇi(le)na ~ oṇiya:n }
čulti	paternal uncle's wife	čulti	čulte:n
valvi	white ant	valvi	valvε:n
ḷalli	pebble	ḷalli	
ba:ŋgoli	hair dressing	ba:ŋgoli	
bombi	navel	bombi	bombiya:n bombiye:n }
ga:ji	thunder	ga:ji	
ba:ji	vegetable	ba:ji	
		ba:jiye }	
ba:i	mother	ba:i	ba:i(le)na

F 2

naski	nail	naske
ṭi:kli	sole	ṭikle
kilgi	pit	kilge
savli	shade	savle
rəkki	ash	rəkke
kapri	tile	kapre

F 3

maṇḍi	thigh	maṇḍiye
aṭi	cow shed	aṭiye
pili	plank	paliye
ḍali	mat	ḍaliye
vo:ṇṭi	udder	voṇṭiye
ḍabbi	tin	ḍabbye
peḍi	verandah	peḍye
neyi	river	neyye
misi	mustache	misye
se:ṇḍi	pig tail	se:ṇḍye

F 4

sirḍi	chameleon	sirḍe	sirḍe:n
masli	fish	masle	
kurli	crab	kurle	kurle:n

F 5

gelpaṭi	cheek	gelpaṭi	
pa:ṭ	back	paṭi	
ye:ḍi	goat	yeḍi	veḍiya:n
sa:li	hide	sali	
a:gi	fire	agi	
čikeli	mud	čikli ~ čikle	
olenti	wall	olnti	

F 6

si:r	vein	si:re
ta:n	thirst	taṇe
ji:bi	tongue	jiḇe
ma:n	neck	maṇe
biyer	earth	biye

F 7

pulonū	sand	pulṇi
mu:ṭu	fist	muṭi
bā:vu	well	bā:vi
ḍa:vu	ladle	ḍavi

F 8

ʈo:ŋku	beak	ʈoŋke	
ko:ŋku	cough	koŋke	

F 9

a:guḍu	hoof	a:guḍa	
muŋgulu	ant	muŋgla	muŋgla:n
juṭṭu	pig tail	juṭṭa	
a:ḍuku	bone	aḍka	

F 10

go:ṇu	centipede	go:ṇu	
likku	louse	likku	likka:n

F 11

sa:su	wife's mother	sasve	sasva:n
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F 12

bu:ŋka	earth	bu:ŋke	
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N 1

aṇikəṭṭi	dam	aṇikəṭṭa	
gra:ṇi	eclipse	gra:ṇa	
navi:li	peacock	navila	
šəri:ri	body	šəri:ra	šəri:ra:n
ʈo:ṇḍi	mouth	ʈoṇḍa	
na:ki	nose	naka	
ra:ṇi	forest	raṇa	
pi:nsi	feather	pinsa	
kata:li	rock	katla	
kāsal:i	cheek	kansla	
po:ṭi	stomach	pota	
pa:ki	wing	paka	
malab:i	sky	malba	
niṭikri	star	niṭikra	
čita:li	back buck	čitla	čitla:n
me:ysri	buffalo	meisra	meisra:n
peŋkaṭ:i	waist	peŋkṭa	
gi:ḍi	vulture	gida	gidan
jeva:ṇi	meal	jevṇa	

N 2

minči	lightning	minči	
i:st i	elephant	i stɪ	i st e :n
beŋi	sister	beyni	beŋya:n
le :ŋkɪ	daughter	le ŋ ki	leŋke:n

N 3

b e :lɪ t	girdle zone	b e :lɪ t	
budari	rented house	budari	
kombančei	a kind of insect	kombančeli	
ba:veli	bat	bavel	bavelya:n
a:is t	ice	ais	
ke:k i	cake	ke:k	

N 4

ba:yl i	wife	bayle	
ja:ŋi	thigh	jaŋge	
va:səni	smile	va:səne	
gelpaŋ i	cheek	gelpaŋ e	

N 5

kar e	shore	kar e	
ser e	wave	sere	
čanŋ e	moon	čanŋ e	čanŋ e:n
koðk e	hut	koðk e	
ka:le	court yard	kal e	
dakl e	child	dakl e	dakl e:n
katt e	donkey	katt e	katt e:n
gu:me	tortoise	gu: me	gu:m e:n
lonč e	pickle	lonč e	
ma je	mole	ma je	

N 6

pakoru	bird	pakra	pakra:n
va:suru	calf	vasra	vasra:n
du:du	milk	duda	
manjuru	cat	manjra	man j r a:n
masuku	fly	masuka	masuk a:n
mo:ru	peahen	mo:ra	

N 7

nunnu	lip	nunnu	
uḍu	iguana	uḍu	uḍva:n
ku:dolu	hornet	ku:dolu	ku:dola:n
medulu	brain	medula	
biskuṭu	biscuit	biskuṭu	

N 8

su:ṇu	daughter-in-law	su:ṇe	su:ṇa:n
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N 9

go:ru	cow	gorva	gorva:n
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N 10

pa:maʃi	moss	pa:maʃi	
su:liga:li	storm	su:liga:li	
a ʃʃimiri	rainbow	a ʃʃimiri	
kuri	kid	kuri	
karaḍi	bear	karaḍi	karāḍiya:n
kovṇḍi	hen	kovṇḍi	kovṇḍiya:n
muṅgusi	mongose	muṅgusi	muṅgus a:n
vo:ṇṭi	lizard	vo:ṇṭi	voṇṭya:n
tumbi	black bee	tumbi	tumbe a:n
taṅgi	younger sister	taṅgi	taṅgya:n

N 11

palla	lake	palla	
bu:kampa	earthquake	bu:kampa	
simma	lion	simma	simma:n
akka	elder sister	akka	akka(le)na

N 12

ko:lera	cholera	kolere	
pa:rivaḷa	pigeon	parivale	parivale:n

The kinship terms in this dialect show a constructional peculiarity which needs emphasis. Though these terms belong to all the three genders and form their oblique sg.

and plural according to the patterns listed above, their plural suffix, which is uniformly -na in all cases comes after the oblique and the case-suffix. In the following examples the dative is given to illustrate this:

		Dat. sg.	pl.	Dat. pl.
čulto	paternal uncle	čulte le	čulte	čulte lena
go:u	husband	govale	go:u	govalena
mama	father-in law	mamale	mamaŋa	mamaleŋa
aŋŋa	grand father	aŋŋale	aŋŋaŋa	aŋŋalena
baba	father	babale	babaŋa	babaleŋa
aŋŋa	elder broth- er	aŋŋale	aŋŋana	aŋŋalena
tamma	younger brother	tammale	tammana	tammalena
bavo	paternal aunt's son	bavole	bavona	bavoleŋa
aŋŋi	grand mother	aŋŋile	a ŋŋ iŋa	a ŋŋ ileŋa
oŋi	paternal aunt's daughter	oŋile	oŋina	oŋilena
ba:i	mother	baile	baina	bailena
mami	mother- in-law	mamile	mamiŋa	mamileŋa
mavši	maternal aunt	mavšile	mavšina	mavšileŋa
akka	elder sister	akkale	akkaŋa	akkaleŋa

Cases

The oblique form is followed by the various case-suffixes, which are all bound forms. The post-positions which can follow the oblique mostly after the addition of the genitive suffix are free forms and can occur as independent words

The following cases are found in this dialect.

Dative	-le~st	'to, for'
Comparative	-ni~ni~ne	'as compared to than'
Ablative	-su	'from'
Locative 1	-nti	'in'
Locative 2	-rt	'on'
Genitive	-č-	'of'

The dative suffix -st occurs only after the oblique plural of the animate nouns. The comparative case is used only when one thing is compared to another as being superior or inferior in some quality. The genitive suffix -č- occurs after both the singular and plural oblique and is itself followed by the following gender number markers. It thus virtually behaves like an adjective. These markers are:

	Singular	Plural
Mas	-o	-e
Fem.	-i	-o
Neut.	-e	-i

When the genitive is followed by a post-position or a case suffix, it takes the oblique suffix -e in place of all these gender-number markers.

The following post-positions are noted in this dialect.

oṭe	near
goṭṭe	near
səṅgati	with
du:ri	away
bitturu	inside
munda	below at the root
və:ri~və:ri	on, above
mundle	from below
paṭṭoṇi	behind
ədikṭ	more
addi	before
bayerṭ	outside
miṅge	them, after
ka:li	below, down

The various constructions in which the nouns enter can be stated as follows:—

(i) N + obl + case suffix.

kirale	to the parrot
kaprele	to the tile
pəliyele	to the plank
gida:nsɪ	to the vultures
dərʒe:nsɪ	to the tailors
bā:viçə	of the well
mugla:nçə	of the ants
muggusiçi	of the mongoose
parivale:nçə	of the pigeons
gərantɪ	in the house
bā:vintɪ	in the well
gaɖiyentɪ	in the cart
ruŋkarɪ	on the tree
paɖiri	on the back

(ii) N + obl + č + obl + case suffix.

maŋsančentɪ	by the men
murgančentɪ	than the animals
maŋjačeni	than the cat
koɖkečeni	than the hut

(iii) N + obl + case suffix + case suffix.

ruŋkarsu	from above the tree
ɖəkɪrsu	from above the head
atarsu	from above the hand
ruŋkarle	from the tree
margarne	by the road
vaɖe:rne	along the way

(iv) N + obl + č + obl + postposition.

gaɖečɛbitturu	in the cart
ruŋkače munda	below the tree
gərače goɖɖe	near the house
doŋɖečɛ vəri	on the stone
malbače ka:li	under the sky
govače songati	along the husband

- (v) N + obl. + č + obl. + post-position + case suffix
 neyyeč ɛ olesu from near the river.
 koʃečevə:rne from over the fence.
- (vi) N + obl. + č + obl. + case suffix + post-position.
 ruŋkačent du:r i away from the tree
 avge :nčent paṭloṇi behind all
 akkačent addi before the elder sister
- (vii) N + obl. + č + obl. + case suffix + post-position.
 + case suffix
 garačent du:rsu far off from the house.

(b) *Adjectives.*

Only a small number of words can be called real adjectives in this dialect, if we define them as used attributively or predicatively with an agreement in gender and number with the noun they qualify. But there are also a number of words which can qualify nouns in the attributive or predicative capacity without any agreement or with a derivative form with the genitive suffix -č- or with the help of an auxiliary participle with untolo added to it. In the last two cases they generally function as attributes while the basic indeclinable forms are mostly predicative in use. As many of these words use one or more of these methods of qualification we can classify them primarily on the basis of being declinable or not and then the various combinations which are possible with the other modes. The following groups can be conveniently distinguished :

(i) Adjectives which are declinable and are followed by the gender-number morphemes. Such are :

nov-	new	jun-	old
pik-	ripe	və:l-	raw
suk-	dry	dɪkl-	small
bintr-	timid	kunʃ-	lame
yekl-'	alone	mu:rk-	mad

(ii) Adjectives which can be declined but can also be used with the use of the participle in an attributive capacity.

Such are :

ub-	vertical	adv-	horizontal
kusk-	bad, dirty	paṇḍr-	white
tārī-	big		

(iii) Adjectives which are declinable but as an attribute use both the genitive form and the participle construction. Only one such is noted :

mōṭṭ	big, fat
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(iv) Adjectives which cannot be declined. They are mostly used as predicates. Such as :

gəna	solid	tombə	little, few
uda:ri	generous	ša:nti	patient
təyarī	ready	lōṭṭə	false

(v) Adjectives which are indeclinable but have a genitive form used as attributes. Such are :

sopuru	their	ktīṣṭə	difficult
ka:yammu	permanent	tətkala	temporary
pə:pu	poor	so:mmu	similar, equal
bəyaṅkərī	terrible	duṣṭa	wicked

(vi) Adjectives which are indeclinable, but have only a participle phrase as attribute. Such are :

bəḍḍī	blunt	u:ṇu	hot
tīṇḍi	cold	vorsəru	full
ka:li	empty	neyə	smooth
čəvkka	square	vəre	curved
ča:re	oblique	dəitte	much
kīlgi	deep		

(vii) Adjectives which are indeclinables, but have both the genitive form and the participle phrase when used as attributes. Such are :

la: gɪ	sharp	bəndɪ	shut
gə: nɪ	thick	voguru	light
gɪtɪ	strong	po: rlu	fine
də: rɔgɪ	rough	unču	high
akkudɪ	short	sɪrtu	straight
rundu	broad	yettari	high, tall
tɪggɪ	low	uruṭu	round
tɪtɪ	flat	e ʃʃɪrɪ	loud, big
sa: du	kind	uʃa: ri	clever
ʃa: grutɛ	careful	dəiri	bold
a: sa	greed	soččɛ	clean
səqɪlɪ	loose	ʃo: ru	brave

The markers of gender and number used with the declinable adjectives are the same as the most usual noun endings and those which come after the genitive suffix -č-

	Singular	Plural
Mas.	-ɔ	-e
Fem.	-i	-o
Neut.	-ɛ	-i

When the following noun is used in some case or has a post-position after it, the attributive adjective is put in an oblique form, which is formed by adding the suffix /ɛ/ for all genders and numbers. The following are a few sample paradigms :

ʃun— old			
	Sg.	Pl.	obl.
M.	ʃunɔ	ʃune	
F.	ʃuni	ʃuno	ʃune
N.	ʃunɛ	ʃuni	

kuṇṭ— lame

	Sg.	Pl.	obl.
M.	kuṇṭɔ	kuṇṭe	
F.	kuṇṭi	kuṇṭo	kuṇṭe
N	kuṇṭɛ	kuṇṭi	
	ub - standing upright		
M.	ubɔ	ube	
F.	ubi	ubo	ubɛ
N	ube	ubi	

When an adjective forms an attributive form with the genitivesuffix -č- it is put in an oblique form before this suffix. The oblique ends in either -ɛ, -a or -φ.

The following examples illustrate this formation :—

unču	long	unča-
sopuru	narrow	soupura-
la:gi	sharp	laga-
pattəlɪ	small	pattəla-
rundu	broad	runda-
po:rlu	nice	porluɔporla-
voguru	light	vogura-
yettarɪ	tall	yettara-
mo:u	soft	mo:u-
pa:pu	poor	pa:pa-
giṭṭi	strong	giṭṭa-
doraggiɪ	curved	doraggi-
tiṭṭi	flat	tiṭṭa-
deiri	bold	deira-
ambəṭi	sour	ambəṭa-
moṭṭ	big	moṭte-

The genitive suffix -č- is further followed by the gender-number markers in agreement with the following noun.

Some adjectives use as an attribute a particle phrase in which the adjective is followed by the participle *untolo*, according to the gender and number of the following nouns. Such constructions are used only with the indeclinable adjectives

The forms of the participle are :

	Sg.	Pl.	obl.
M.	untolo	untele	
F.	unteli	untelo	untale
N.	untale	unteli	

A few examples are

giṭṭi untolo maṇusu	a strong man
po:rlu untale čedu	a beautiful girl
po:rlu untolo pu:tu	a beautiful boy
tiṭṭi unteli bu:ṅka	flat earth.

(c) Pronouns

Personal pronouns

	Singular	Plural
First person	mi 'I'	ami 'we'
Second person	tu 'thou'	tumi 'you'
Third person		
remote	'that'	'those'
M.	to	te
F.	ti	to
N.	tē	tī
proximate	'this'	'these'
M.	yo	ye
F.	yī	yo
N.	yē	yī

Interrogative pronouns

kɔ:ni	'who'
ka:ytə	'what'
ka:yi	'why'

Pronominals

itte	'here'	ti	'there'	ki	'where'
əse	'thus'	təse	'like that'	kəse	'how'
inə	'here'	tiṇə	'there'	kiṇə	'where'
inəse	'this way'	tiṇəse	'that way'	kiṇəse	'what way'
		təddɔ	'then'	koddɔ	'when'
				keili	'which'

Pronominal declensions

Pronoun	Dative	Genitive	Ablative	1, 2, 3	Comparative	Associative	Locative
mi	male	maj-	majjensu majjeotesu majjegotjesu	majjenĩ	majɛsangate	majɛgotte	
ami	amale	amč-	amčensu amčəotesu amčəgotjesu	amčeni	amčəsangate	amčəgotte	
tu	tulle	tuɟ-	tuɟjensu tuɟjeotesu tuɟjegotjesu	tuɟjenĩ	tuɟɛsangate	tuɟɛgotte	
tumi	tumale	tumč-	tumčensu tumčəotesu tumčəgotjesu	tumčeni	tumčəsangate	tumčəgotte	

$\left. \begin{matrix} t\grave{a} \\ t\grave{i} \\ t\grave{e} \end{matrix} \right\}$	telle	təčč-	təččənsu təččəoŋesu təččəgoŋŋesu	təččəŋi	təččəsangate	təččəgoŋŋe
	$\left. \begin{matrix} t\grave{e} \\ t\grave{o} \\ t\grave{i} \end{matrix} \right\}$	tənst	tənč-	tənčənsu tənčəoŋesu tənčəgoŋŋesu	tənčəŋi	tənčəsangate tənčəgoŋŋe
$\left. \begin{matrix} y\grave{o} \\ y\grave{i} \\ y\grave{e} \end{matrix} \right\}$	yelle	yəč-	yəččənsu yəččəoŋesu yəččəgoŋŋesu	yəččəŋi	yəččəsangate	yəččəgoŋŋe
	$\left. \begin{matrix} y\grave{e} \\ y\grave{o} \\ y\grave{i} \end{matrix} \right\}$	yənst	yənč-	yənčənsu yənčəoŋesu yənčəgoŋŋesu	yənčəŋi	yənčəsangate yənčəgoŋŋe
$\left. \begin{matrix} k\grave{o}ŋ \\ k\grave{o}ŋ \\ k\grave{o}ŋ \end{matrix} \right\}$	kəŋale	kəŋəč-	kəŋəčənsu kəŋəčəoŋesu kəŋəčəgoŋŋesu	kəŋəčəŋi	kəŋəčəsangate	kəŋəčəgoŋŋe

(d) Numerals

The numerals in this dialect can be enumerated as follows.

ye:ki	1	ti:sna ye:ki	31
do:ṇu	2	ti:sna do:ṇu	32
ti:ṇi	3	ti:sna sa:ti	37
ča:rə	4	ti:sna nəvvu	39
pa:nčī	5	čali:sī	40
sa	6	čalisna ye:ki	41
sa:ti	7	čalisna do:ṇu	42
a:ti	8	čalisna nəvvu	49
novu	9	pənnasī	50
da	10	sa:ti	60
əkra	11	səttəri	70
bara	12	əttəri	80
tera	13	sonppə	90
čəvda	14	sonpət onjī	91
pəndra	15	sonpət rəddī	92
soḷa	16	sonpət mu:ji	93
sətra	17	sonpət na:li	94
ətra	18	sonpət əiṇi	95
ikṇi:s	19	sonpət a:ji	96
i:si	20	sonpət ye:li	97
i:sna ye:ki	21	sonpət enmī	98
i:sna do:ṇu	22	sonpət orumbī	99
i:sna ti:ṇi	23	səmbəti	100
i:sna ča:rə	24	səmbərna ye:ki	101
i:sna pa:nčī	25	səmbərna do:ṇu	102
i:sna sa	26	doṇ səmbəri	200
i:sna sa:ti	27	sa:si	1000
i:sna a:ti	28	ərde	half
i:sna nə:u	29	ka:li	one fourth
ti:sə	30	mukkaḷi	three fourth
eknərđi		one and half	
eknaka:li		one and one fourth	
ekna mukkaḷi		one and three fourth	
do:nərdə		two and a half	

The use of the numerals with rational beings can be seen in the following examples:—

ye:ki pu:tu	one son
doggi pu:tu	two sons
dogga leŋkiyo	two daughters
tiggi pu:tu	three sons
tigga leŋkiyo	three daughters
čauggi pu:tu	four sons
čaugga leŋkiyo	four daughters
panč loŋki pu:tu	five sons
da loŋka leŋkiyo	ten daughters

Some other numeral expressions are :

ye:kikuŋi	one by one
dogga dogga	two by two
tigga tigga	three by three
ekda	once
donda	twice
eukuččŋ	one at a time
ekəkulɛnsi	one at a time (animate)
euku	one (inanimate)

(e) Verbs

The material collected for the study contains 169 verbs of which 5 are monosyllabic, 94 are disyllabic, 69 trisyllabic and one is found to have as many as four syllables. By the usual convention the verb root is identified with the form of the imperative mood in the second person singular because this form shows no suffix whatsoever. Excluding the five monosyllabic roots which end in the vowels a, i and e, all other roots in this dialect end in either u or t. When the verb root ends in u, it is invariably preceded by some other vowel; while those which end in t are preceded by a consonant. Most roots which end in u are either causatives or transitives, while those in t are both transitives and intransitives. The syllabic patterns of these roots show a wide variety and the following 18 types are distinguished and illustrated :

1. CV pattern (5 roots) :

gi	to take
na	to bathe
ye	to come
ja	to go
ka	to eat, to drink

2. VCV pattern (5 roots) :

ā:sī	to smile
u:ṭī	to rise
a:ḍī	to bring
i:kī	to sell
i: jī	to be extinguished.

3. CVV pattern (6 roots) :

ro:u	to stay
vo:u	to become
to:u	to keep
bō:u	to wander
pē u	to swim
do:u	to wash

4. VCCV pattern (2 roots) :

u:mpī	to sow
aykī	to hear

5. CVCV pattern (57 roots) :

bo:gī	to see
rə:ḍī	to weep
če:lī	to walk
ča:ṭī	to lick
gi:lī	to swallow
če:rī	to graze
pu:rī	to bury
də:rī	to hold
lo:ṭī	to push
ma:gī	to beg, to ask for
bu:ḍī	to sink
či:rī	to split, to tear

6 CVCCV pattern (23 roots) :

narkĩ	to groan
ko:nět	to pluck
parpĩ	to creep
nĩmbĩ	to believe
bu:ŋkĩ	to bark
la:mbĩ	to hang
čĩ:mpĩ	to suck
po:nět	to pinch

7 CVCCCV pattern (1 root) :

parŋĩ	to scratch
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8 VCVV pattern (4 roots) :

əḍou	to press
ugau	to climb
urou	to save
aṭou	to remember

9. VCVCV pattern (6 roots) :

uda:ri	to vomit
apaḍĩ	to touch
i:sari	to forget
uta:ri	to climb down
akərĩ	to call
avəjĩ	to tighten

10. VCCVV pattern (3 roots) :

uslou	to be rash
uṇṭou	to stick
aŋkou	to drive

11. VCCVCV pattern (11 roots) :

iskərĩ	to scrape
ambəḍĩ	to plough
umbəli	to root out
aŋkəli	to lift
irgəli	to bloom
antərĩ	to spread

12. CVCVV pattern (13 roots):

čalou	to move
dubou	to milk
biʃou	to soak
peʃou	to enkindle
puʃou	to break
berou	to write
doʃou	to hide

13. CVCVCV pattern (15 roots):

mu:səpʰ	to smell
čoləʃʰ	to rub
səɖilʰ	to loosen
sivəri	to sprinkle
nisa:rt	to slip
kəɖapʰ	to cross
pəsərt	to spread

14. CVCVCCV pattern (2 roots):

hogalpʰ	to abuse
yerʰggʰ	to lean back

15. CVCCVV pattern (9 roots):

kergou	to melt
kəɖsou	to delay
koʃpou	to boil
səmdou	to substract
se:rsou	to join
baggou	to bend

16. CVCCVCV pattern (5 roots):

tuŋkəʃʰ	to spit
səmbəlʰ	to pay
gundəʃʰ	to kick
kombəʃʰ	to prick
poggəlʰ	to scatter

17. CVCCCVCV pattern (1 root):

pilmpəti to wring

18. CVCVCCVV pattern (1 root):

badalpou to change

The verbal paradigms of an intransitive, a transitive and the auxiliary verbs are given below for ready reference.

Intransitive—bo:sɪ to sit'

Present

I P.	bosto	bosto
II P.	boste	bosteɹ
III P.	bosta	bostetɪ

Future

I P.	bosa:nɪ	bo:su
II P.	bossi	bossiu
III P.	bosadɪ	bosti

Past

I P.	boslo	boslo
II P.	boslesi	bosleu
III P. M	boslo	bosle
F	bosli	boslo
N	bosle	bosli

Perfect

I P.	boslau	boslau
II P.	boslesi ~ bosle	bosleunsu ~ bosleu
III P. M	bosla	bosletɪ
F	bosya ~ bosliy a	boslotɪ
N	bosle	boslyetɪ ~ bosliyett

Pluperfect

I P.	boslonto	boslonto
II P.	boslente	boslenteɹ
III P. M	boslontə	boslente
F	boslinti	boslonto
N	boslente	boslinti

Conditional

I P.	bosto	bosto
II P.	boste	boste untev ~ boste un
III P. M	bosto	boste
F	bosti	bosto
N	boste	bosti

Imperative

II P	·bo:st	bosa
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Potential

boso:vti

Optative

bosole

Permissive

I P.	bosoya ~ bosoyaga
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Participle

Present	bosə:ti
Past	boslələ ~ bosleli ~ boslēlē

Adverb of concomitant action

bostana

Infinitive

bosole

Gerund

bosonu

Verbal noun

bosonče

Casual base

bosou

Negative

Present	boso:t na:yi
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Future

I P.	bosana	bosana
II P.	bosane:sɪ	bosaneunsu
III P.	bosana	bosane:tɪ

Past

bosont na:yi

Imperative

II P.	bosonko
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Transitive—ka:pt 'to cut'

Present

I P.	kapto	kapto
II P.	kapte ~ kaptest	kapteu
III P.	kapta	kapteti

Future

I P.	kapi:ntɪ	kapi:ntɪ
II P.	kapsi	kapsiu
III P.	kapi:dɪ	kapti

Past

I P.	kaplo	kaplo ~ kaplau
II P.	kaplesi	kapleu
III P.	kapla	kaplani

Perfect

I P.	kaplau	kaplau
II P.	kaplesi	kapleunsu
III P.	kapla	kaplani

Pluperfect

I P.	kaplonto	kaplonto
II P.	kaplente	kaplenteu
III P.	kaplante	kaplaninte

<i>Conditional</i>		
I P.	kapto	kapto
II P.	kapte	kapte unteṽ ~ kapte un
III P. M	kapto	kapte
F	kapti	kapto
N	kapte	kapti
<i>Imperative</i>		
II P.	ka:pi	. kapa
<i>Potential</i>		
	kapo:ti	
<i>Operative</i>		
	kapul ε	
<i>Permissive</i>		
I P.	kapiya ~ kapiyaga	
<i>Participle</i>		
Present	kapi:t†	
Past	kaplolo ~ kapleli ~ kaplele	
<i>Adverb of concomitant action</i>		
	kaptana	
<i>Infinitive</i>		
	kapule	
<i>Gerund</i>		
	kapunu	
<i>Verbal noun</i>		
	kapunč ε	
<i>Causal base</i>		
	kapou	
<i>Negative</i>		
Present	kapi:t na:yi	

Future

I P.	kapi:na	kapi:na
II P.	kapi:nesi	kapi:neunsu
III P.	kapi:na	kapine:ti
Past	kapunna:yi	

Imperative

II P.	kapuŋko
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The Substantive verb—*a:si* 'to be'.

Present

I P.	ha:u	ha:u
II P.	hə:si	hə:səu ~ hə:suu
III P	ha	hə:ti

Future

I P.	asani	asuu
II P.	assi	assiu
III P.	asad.	asti

Past

I P.	unto	unto
II P.	unte	unteu
III P. M	untə	unte
F	unti	unto
N	unte	unti

Pluperfect

I P.	astonto	astonto
II P.	astente	astenteu
III P. M	astontə	astente
F	astinti	astonto
N	astente	astinti

The verb—vo:u 'to become'

Present

I P.	voto	vo:u
II P.	vote	'votēu
III P.	vota	votēti

Future

I P.	vo:yni	vo:u
II P.	vosi	vosiu
III P.	vo:ydi	voti

Past

I P.	ĵalo	ĵalo
II P.	ĵaleṭ	ĵaleunsu
III P. M	ĵalo	ĵale
F	ĵali	ĵalo
N	ĵale	ĵali

Perfect

I P.	ĵalau	ĵalau
II P.	ĵaleṣi ~ ĵale	ĵaleunsu ~ ĵaleu
III P. M	ĵala	ĵaleṭ
F	ĵaliya	ĵalot
N	ĵale	ĵaliyet

Pluperfect

I P.	ĵalonto	ĵalonto
II P.	ĵalente	ĵalenteu
III P. M	ĵalontō	ĵalente
F	ĵalinti	ĵalonto
N	ĵalente	ĵalinti

Conditional

I P.	voto	voto
II P.	vote	vote untev ~ vote un
III P. M	voto	vote
F	voti	voto
N	vote	voti

<i>Imperative.</i>		
II P .	vo:u	vova
<i>Optative</i>		
	vo:le	
<i>Participle</i>		
Present	vo:tə	
<i>Adverb of concomitant action</i>		
	votana	
<i>Infinitive</i>		
	vo:vle	
<i>Gerund</i>		
	vo:vnu	
<i>Verbal noun</i>		
	vo:vunče	
<i>Causal base</i>		
	vovou	
<i>Negative</i>		
Present	vo:t na:yi	
Future		
I P.	vo:yna	vo:yna
II P.	voyne:si	voyneunsu
III P.	vo:yna	voyne:ti
Past		
	vovni na:yi	
<i>Imperative</i>		
II P. .	vo:uŋ ko	

An analysis of the preceding paradigms reveals a number of interesting facts. These verbal forms can be looked at from different points of view and classified in a number of ways so as to bring out their structural features. We may divide them into two major groups as finite and non-finite forms based on the syntactic freedom they enjoy, the

finite forms being phrase-free while the non-finite being phrase-bound. Among the non-finite are included the two participles of present and past, the adverb of concomitant action, the infinitive, the gerund and the verbal noun. All others are finite forms. These finite forms can be further classified into three groups, simple forms, forms which are made up of a syntactic phrase but of great cohesion and forms which to-day are a simple word but show traces of a phrasal origin. The negative forms of the present and past are of the second type, the imperative negative and the forms of the pluperfect are of the third type while all others belong to the first type. Another way to classify the verbal paradigms would be to put them into two groups according as they show an identical pattern both in the intransitive and transitive verbs, or have some difference. Only the three past tenses, simple past, perfect and pluperfect, show a difference in the pattern with intransitive and transitive verbs. All other forms have no structural difference in both types of verbs. A more elaborate but useful classification would be between sets of forms which show formal distinctions as regards the categories of person, gender and number. Four such groups can be easily distinguished.

GROUP I.—Here a single form constitutes the whole paradigm. Here are included the potential (Tr. Int.), the optative (Tr. Int.), the present and past negative (Tr. Int.), the negative imperative (Tr. Int.) and the permissive (Tr. Int.).

GROUP II.—Here only a two-fold distinction between a singular and a plural is made. These are the forms of the imperative of both Tr. and Int. verbs.

GROUP III.—Here six forms are distinguished with three persons and two numbers. This group includes the present (Tr. Int.), future (Tr. Int.), the future negative (Tr. Int.) and the past, perfect and pluperfect of Transitive verbs only.

GROUP IV.—Here as many as ten forms are distinguished, with three persons and two numbers and further the three genders in the third person. Here are included the past, perfect and pluperfect of Intransitive verbs and the conditional (Tr. Int.)

A detailed exposition of the formation of the different forms is given below :—

Present

The morpheme of present tense is /t/ which is followed by the person and number markers. These are :

I. P.	-o	-o
II P.	-e	-eu
III P.	-a	-e ti

In the second person singular and third plural the vowels e and a vary freely.

The present tense morpheme /t/ has an allomorph /tt/ which occurs after the following roots :

ye	to come	yetta	
to:u	to keep	tovtta	
vo:vu	to string	vovtt-	
do:vu	to wash	dovtt-	
bo:rt	to fill	bortt-	
ba:jt	to bake	baitt-	ba jt
na:čt	to dance	naitt-	nač i-

The following examples illustrate the present formation:

ka	to eat	kato	I eat	katett	they eat
na	to bathe	nata	he bathes		
me:jt	to measure	mejta			he measures
ja	to go	jat e	ja test		you go
da:mpɬ	to cover	dampɬo			we cover
dubou	to milk	dubovto			we milk
bo:gɬ	to see	bogta			he sees

Before the present morpheme the roots undergo the following morphophonemic changes :

(i) The final vowel *i* is dropped :

va:ḍi	to grow	vaḍt-
iččari	to ask	iččart-
kə:n̥i	to dig	kənt-
ča:t̥i	to lick	čaṭt-
sa:ŋgi	to tell	saŋgt-
la:mbi	to hang	lambt-
də:ri	to hold	dərt-

(ii) In the following roots all of which show a cluster before the final *i*, the vowel is kept :

nark̥i	to groan	nark̥it-
koŋki	to cough	koŋkit-
paŋki	to scratch	paŋkit-
u:mp̥i	to sow	u:mp̥it-
ko:nč̥i	to pluck	konč̥it-
parpi	to creep	parpit-
yer̥iggi	to lean back	yer̥igit-
la:mb̥i	to hang	lamb̥it-
yerpi	to filter	yerpit-

(iii) In the following roots the final *i* changes to *ə* :

mu:səpi	to smell	mu:səpət-
ayki	to hear	aykət-
nimb̥i	to believe	nimb̥ət-
bod̥iki	to live	bod̥ikət-
vo:dup̥i	to read	vo:dup̥ət-
miŋki	to shine	miŋkət-
por̥ti	to turn	por̥tət-
url̥ep̥i	to roll	url̥ep̥ət-
hogalpi	to abuse	hogalp̥ət-

(iv) The final u of the following roots changes to v :

ro:u	to stay	rovť
čalou	to move	čalovť
kərgou	to melt	kərgovť
ča:u	to chew	čavť
dubou	to milk	dubovť
aťou	to remember	aťovť
tapou	to heat	tapovť
berou	to write	berovť
urou	to save	urovť
sarou	to smear	sarovť

(v) In the following roots the u is lost :

vo:u	to become	vo:t-
do:vu	to wash	dovťt-
vo:vu	to string	vovťt-
ro:vu	to stand	rovť-
to:vu	to keep	tovťt-

(vi) The following roots add an u before which the final u becomes v :

bi ĵ ou	to soak	bi ĵ ovut-
si ĵ ou	to cook	si ĵ ovut-
ko ĵ pou	to boil	ko ĵ povut
baggōu	to bend	baggovut-
solpou	to cheat	solpovut

(vii) The long penultimate vowel becomes short :

ro:vu	to stand	rovť-
ča:u	to chew	čavť-
ā:sť	to smile	āst-
uda:rť	to vomit	udart-
gi:lť	to swallow	gilt-
kə:nť	to dig	kənt-
če:rť	to graze	čert-
ka:pť	to cut	kapt-
purť	to bury	purt-

ka:ṇḍi	to husk	kaṇḍt-
ka:mpɪ	to jump	kampt-
ku:sɪ	to rot	kust-

(viii) In the following few roots the long vowel remains :

ra:pɪ	to fly	ra:pt-
u:mpɪ	to sow	u:mpɪt-
ba:ḍpɪ	to fade	ba:ḍpət-

(ix) The final d of the root gets assimilated to the present morpheme /t/ :

pa:di	to fart	patta
so:di	to search	sotto

(x) The following changes in the base should be noted :

gi	to take	ge-
de:sɪ	to give	de-de-
ne:sɪ	to wear	ne-s-
ke:lɪ	to play	ke-l-
oḍɪ	to pull	oḍ-
lo:tɪ	to push	lɔt-
čo:rɪ	to steal	čoṛ-
ḷo:ḍɪ	to flutter	ḷoḍ-
bo:li	to speak	bɔl-
če:li	to walk	čəl-
vo:tɪ	to pour	vɔt-
ka:ṇḍɪ	to husk	kaṇ-
pinʃɪ	to card	pin-
ba:ndɪ	to tie	ban-
tā:ki	to throw	taŋ k-
čo:leɪɪ	to rub	čo:ləḍ-
pilmpəɪɪ	to wring	pilmpəḍ-
yerəggɪ	to lean	yergi-
ba:ʃɪ	to bake	baʃ-~bai-
na:čɪ	to dance	nač-~nai-

Future

There is no separate identifiable morpheme for the future tense. The person-number markers themselves indicate the future when added to the root. These differ not only from the other markers but also differ after the intransitive and transitive verbs. There are :

		Intransitive.		Transitive.
I	-a:nɪ	-u	-i:nɪ	-i:nɪ
II	-si	-siu	-si	-siu
III	-adɪ	-ti	-i:di	-ti

The markers after the intransitive show the vowel a : or a where those after the transitive show i : or i. There is no difference in the second person and the I. P. sg. and Pl. are not distinguished in the transitive verbs.

The following examples illustrate the formation :

bo:sɪ	to sit	bossiɪ	you will sit
ka:pɪ	to cut	kapi:nɪ	I shall cut
ja	to go	ɟaydɪ	he will go
kə:ri	to do	kərti	they will do
ka	to eat	ka:yɪ	I shall eat
u:ɪ	to rise	uɟa:nɪ	I shall rise
ga:lɪ	to put	galsi	you will put

The following morphophonemic changes in the roots should be noted :

(i) The final u of the root is dropped before the suffixes beginning with i, otherwise it is replaced by v :

ɟalou	to move	ɟaloidɪ	ɟalovti
kərgou	to dissolve	kərgoidɪ	kərgovti
kəɟsou	to delay	kəɟsoidɪ	kəɟsovtɪ
aɟou	to remember	aɟoidɪ	aɟovti
morou	to kill	moroidɪ	morovti
bō:u	to wander	bēvadi	bōvti
pēu	to swim	pēvadi	pēvti

(ii) The following forms are peculiar :

ugau	to climb	uggadi	ugavti
əṇṭou	to stick	əṇṭəidi	əṇṭovti
vo:u	to become	vo:idi	voti

(iii) The final *i* of the root is dropped :

kə:ri	to do	kəridi
bo:gi	to see	bogidi
u:ṭi	to rise	uṭadi
nʱmbi	to believe	nəmbadi
apaḍi	to touch	apaḍadi
də:ri	to hold	dəridi
ra:pi	to fly	ra:pad i
da:ḍi	to send	daḍidi

(iv) If the root has the syllabic pattern V-CV-CV, VC-CV-CV, or CV-CV-CV, the penultimate vowel is lost before these markers :

pəsəri	to spread	pəsridi
uta:ri	to come down	utrad i
aṅkəli	to lift	aṅklidi
tuŋkəri	to spit	tuŋkrid i
uda:ri	to vomit	udrad i
iskəri	to scrape	iskrid i
ambəḍi	to plough	ambḍidi
mu:səpi	to smell	mu:spadi
umpəli	to root out	umplidi
pərat i	to turn	pərtadi
apaḍ i	to touch	apaḍadi
i:sari	to forget	isradi
bodiki	to live	bodkad i

(v) In the following cases the vowel is not lost :

iččari	to ask	iččaridi
vo:dupi	to read	vo:dupidi
urləpi	to roll	urləpidi

(vi) The penultimate long vowels of the following roots are shortened :

ča:u	to bite	čavad†
to:vu	to place	tovid†
kə:r†	to do	kərid†
bo:g†	to see	bogid†
u:t†	to rise	u†ad†
ča:l†	to walk	čela†d†
kə:n†	to dig	kənad†
ma:l†	to adorn	malid†
ka:nq†	to husk*	ka†nq†d†
bu:ŋk†	to bark	bu†ŋk†d†
či:r†	to split	čirid†
so:d†	to seek	sodid†
me:ji	to measure	me†j†p††

(vii) This shortening is not found in the following roots:

vo:u	to become	vo:y†d†
se:rsou	to join	se:rsoid†
si:ŋkou	to teach	si:ŋkoid†
mu:səp†	to smell	mu:spadi†
vo:dup†	to read	vo:dupid†
ra:p†	to fly	ra:pad†
vo:t†	to poor	vo:tidi†
bo:r†	to fill	bo:rid†
si:mp†	to sprinkle	si:mpidi†

(viii) After the monosyllabic bases ending in a, the *l* of the suffix becomes *y* and the vowel gets lengthened :

na	to bathe	na:y†d†
ka	to eat	ka:y†d†
ja	to go	ja:y†d†

(ix) The following roots have special allomorphic shapes in the future tense :

gi	to take	ge-
ro:u	to stay	rov-
bō:u	to wander	bēv-
ugau	to climb	ugga-

əṇṭou	to stick	əṇṭə-
de:si	to give	de:-
če:ri	to graze	čər-
nimbɪ	to believe	nəmb-
gundəsɪ	to kick	gund-
poggəlɪ	to scatter	pogl-
yərɪgɪ	to lean	yerg-

Past and Perfect :

The simple past is expressed by the morpheme /l/ which is followed by a set of person-number and gender morphemes. The formation in the intransitive differs from that in the transitive verbs by the fact that in the third person there is a gender distinction which is absent in the other. Because of the closeness of meaning between the simple past and the perfect, the responses of the informant were often uncertain about the exact tense used and as a result the data shows alternative forms in both the tenses as can be seen from the paradigms. Considering the fact that the perfect is originally a compound tense and its person markers contain some forms of the substantive verb and the random way in which the alternative forms occur in case of the transitive and intransitive verbs, it is possible to guess that the real distribution of these suffixes is in case of these two tenses. The following chart shows it :

		<i>Past.</i>	<i>Perfect.</i>		
		Intransitive			
I P		-o	-o	-au	-au
II P		-e	-eu	-es†	-eunsu
III P'	M	-ɔ	-e	a-	-et†
	F	-i	-o	-(i)ya	-ot†
	N	-ε	-i	-ε	-(†)yet†
		Transitive			
I P.		-o	-o	-au	-au
II P.		-e	-eu	-es†	-eunsu
III P.		-a	-ani	-a	-ani

All these forms are used with the subject in the Nom. and there is no ergative construction in this dialect.

The following examples illustrate the tense forms :

(a)	jirovu	to carve	jirovla	he carved
	ā:sɪ	to laugh	ā:sli	she laughed
	ko:ŋkɪ	to cough	koŋklo	I coughed
	de:sɪ	to give	dəlo	we gave
	ga:ʈi	to grind	gaʈlani	they ground
	čo:rɪ	to steal	čo:rla	he stole
	ra:pɪ	to fly	raplo	it flew
	vo:u	to become	ʃalo	he became
	morou	to kill	morovle	you killed
	berou	to write	berovleu	you wrote
(b)	gi	to take	getla	
	kərgou	to melt	kərgovla	
	berou	to write	berovla	
	dakou	to show	dakovla	
(c)	ye	to come	illa	illiya
	ʃa	to go	gela	geliya
	ro:u	to stay	rovla	rovliya
	bō:u	to wander	bōvla	bōvliya
	ugau	to climb	ugavla	ugavliya
	na	to bathe	nala	nalya
	u:ʈi	to rise	uʈla	uʈliya
	i:sari	to forget	isarla	isarliya

The morphophonemic changes the roots undergo before the /l/ of these two tenses are common and are given below :

(i) The final u of the root becomes v before the past suffix.

tapou	to heat	tapov-
siʃou	to cook	siʃov-
petou	to burn	peʈov-
kusou	to rot	kusov-
do:u	to wash	do:v-

(ii) The final *t* of the roots is dropped :

u:tʃt	to rise	uʃ-
o:dt	to pull	oʃ-
tuʃkərt	to spit	tuʃkə-
uda:rt	to vomit	udar-
ča:tʃt	to lick	čaʃ-
so:dt	to leave	soʃ-

(iii) The following roots retain their final *t* :

ko:nčt	to pluck	ko:nčt-
po:rtt	to return	po:rtt-

(iv) The final *t* of the following roots becomes *ə* .

pinʃt	to tear	pinjə-
so:dt	to seek	so:də-
me:jʃt	to measure	mejə-
ha:nʃt	to strike	hantə-

(v) The medial *t* of the following roots changes to *ə* :

h:tɡt	to excrete	həɡ-
nɪmbt	to believe	nəmb-
ri:dt	to cry	rəd-

(vi) The /ɑ:/, in the following roots is lowered to /ɔ/ .

ro:vu	to stand	rɔv-
bo:lt	to speak	bɔl-
čə:rt	to steel	čɔr-

(vii) In the following roots the long vowel is shortened :

ča:u	to bite	čav
to:vu	to place	toɪv-
bō:u	to wander	bōv-
u:tʃt	to rise	uʃ-
o:dt	to pull	oʃ-
čel:t	to walk	čel-
gil:t	to swallow	gil-
pu:rt	to bury	pur-

(viii) In the following roots the long vowel is retained :

se:rsou	to join	se:rsov-
si:ŋkou	to teach	si:ŋkov-
də:si	to give	də-
vo:tɪ	to pour	vo:t-

(ix) The following allomorphs of the roots in the past and perfect tenses should be noted :

gi	to take	get-
ka	to eat	kid-
ye	to come	il-
ja	to go	ge-
vo:u	to become	ja-
kə:ɾɪ	to do	kɛ ~ ke-
də:si	to give	də-
bo:gi	to see	bogət-
kə:nɪ	to dig	kənt- ~ kən-
ga:lɪ	to put	gət-
ma:gi	to ask	magət-
ha:nɪ	to strike	hantə-
mo:nɪ	to say	mont-
sa:ŋgi	to tell	saŋgət-
ke:lɪ	to play	kəl-
mo:ɾɪ	to die	mə-

(x) The following roots take both the intransitive and transitive suffixes in these tenses :

gi:lɪ	to swallow	gilla	gillə
aykɪ	to hear	aykla	ayklə
i:sarɪ	to forget	isarla	isarlə
nɪmbɪ	to believe	nəmbɪla	nəmblə
ne:sɪ	to wear	nesla	neslə
bodɪkɪ	to live	bodɪkla	bodɪklə
pa:vɪ	to reach	pavla	pavlə
uta:ɾɪ	to get down	utarla	utarlə
gōnsɪ	to find	gōnsɪla	gōnslə
si:ŋkɪ	to study	si:ŋklə	si:ŋklə
na:ɕɪ	to dance	naɕla	naɕlə
urləpɪ	to roll	urləpla	urləplə

Pluperfect

The pluperfect is obviously a closely-knit compound tense with the form of the main verb and the auxiliary merged into each other. As such it shows the person-number gender markers at two places, once after the main verb and again after the auxiliary. Thus it consists of the forms of the simple past followed by the past tense of the substantive verb with its initial vowel lost. As the substantive verb has only the forms of the intransitive type the pluperfect of the transitive verbs makes use of the form of the 3rd person singular neuter both for the singular and plural formation of the third person transitive. The relationship between these forms can best be seen by placing them side by side.

Intransitive—*nisa:ri* 'to slip'

	Pluperfect	Past of the main verb	past of the substantive verb.
I P. Sg.	nisarlonto	nisarlo	unto
Pl.	nisarlonto	nisarlo	unto
II P. Sg.	nisarlente	nisarle	unte
Pl.	nisarlenteu	nisarleu	unteu
III P. M. Sg.	nisarlonto	nisarlo	unto
Pl.	nisarlente	nisarle	unte
F. Sg.	nisarlinti	nisarli	unti
Pl.	nisarlonto	nisarlo	unto
N. Sg.	nisarlente	nisarle	unte

Transitive—*ka:pi* 'to cut'

I P. Sg.	kaplonto	kaplo	unto
Pl.	kaplonto	kaplo	unto
II P. Sg.	kaplente	kaple	unte
Pl.	kaplenteu	kapleu	unteu
III P. Sg.	kaplante	kapla	unte
Pl.	kaplaninte	kaplani	unti

The morphophonemic changes of the roots are mostly the same as in the past tense as is obvious. But there are a few minor differences in the case of the following roots:

	root	allomorph in the past.	allomorph in the pluperfect.
ka	to eat	kɪd	kəd-
ro:vu	to stand	rɔv-	rov-
vo:vu	to string	vo:v-	vo:vu-
si:ŋkou	to teach	si:ŋkov-	siŋkov-
bo:gi	to see	bo:gət-	bogət-
ko:ŋki	to cough	koŋk-	kəŋk-
ko:nčt	to pluck	kɔnčt	kɔnč-
parpɪ	to creep	parp-	parpə-
de:sɪ	to give	dɛ:-	de-
nɪmbɪ	to believe	nəmb-	nɪmb-
yerɪpɪ	to filter	yerɪp-	yerəp-
lo:tɪ	to push	lɔt-	lɔt-
ba:ɔpi	to fade	baɔp-	baɔəp
po:rtɪ	to turn	portɪ-	port-
po:ɔtɪ	to attack	pɔɔ-	pɔɔ-
umpəlɪ	to root out	umpəl-	uməl-

Conditional.

The conditional mood is formed in two ways in this dialect, which differ from each other in formation and in meaning as well. The first type can be called present conditional and the second perfect conditional. Both these types take the present base of the root ending in /t/ and add to it a set of markers. The present conditional has only two forms with a number distinction and no indication of either the person or gender. The number markers are:

sg.	pl.
-a	-e

followed by the word *tər* meaning 'in case', 'if':

gi	to take	geta tər:ɪ	if I take
ro:u	you stay	rovta tər:ɪ	if we stay
kərgou	to melt	kərgovta tər:ɪ	if it melts
ne:sɪ	to wear	nesta tər:ɪ	if she wears
də:ɪ	to hold	dəɪte tər:ɪ	if they hold

The perfect conditional distinguishes the three persons, two numbers, and the three genders in the third person. The markers are :

I P.		-o	-o	
II P.		-e-e	-eun	-euntev
III P.	M	-ɔ	-e	
	F	-i	-o	
	N	-e	-i	

na	to bath	natɔ tər:ɪ	if he has bathed
ye	to come	yetti tər:ɪ	if she has come
i:sarɪ	to forget	isartaun tər:ɪ	if you have forgotten
so:ɔɪ	to leave	soɔto tər:ɪ	if I have left
ka:pɪ	to cut	kapte tər:ɪ	if they have cut

The allomorphic and morphophonemic changes in this mood are the same as those in the formation of the present.

Potential.

The potential mood, which expresses the ability of the subject to do the action and which can be generally translated by 'can', 'is able to' has a single form used for all persons and numbers, with the subject in the dative case. The morpheme of this mood is /o:ti/ added to the root. The long vowel of the root is shortened and the final is lost before this suffix.

ka	to eat	kavo:ti	can eat
ja	to go	javu:ti	can go
ni:ʃɪ	to sleep	niʃo:ti	can sleep
berou	to write	beru:vti	can write

bo:gɪ	to see	bogo:ti	can see
ka:mpɪ	to jump	kampo:ti	can jump
ā:sɪ	to laugh	āso:ti	can laugh
rə:ɖɪ	to weep	rədo:ti	can weep
bo:lɪ	to speak	bolə:ti	can speak

Optative.

The optative, expressing the possibility of an action, has also a single form and its morpheme has a number of allomorphs as follows:

- /vle/ after monosyllabic roots.
- /le/ after roots ending in u, mostly causatives.
- /ole/ after intransitive roots.
- /ule/ after transitive roots.

The subject in this mood is in the nominative.

(i) with the suffix -vle :

gi	to take	gevre
na	to bathe	navle
ka	to eat	kavle
ye	to come	yevle
ja	to go	javle

(ii) with the suffix le before which final u becomes v :

ča:u-	to bite	ča:vle
dubou	to milk	dubovle
peṭou	to burn	peṭovle
siṭou	to cook	siṭovle

(iii) with the suffix -ole

narkɪ	to groan	narkole
ne:sɪ	to wear	nesole
bu:ŋ kɪ	to bark	buŋkole
rə:ɖɪ	to weep	rəḍole
ko:ŋ kɪ	to cough	koŋkole
ā:sɪ	to laugh	ā:sole
ra:pɪ	to fly	ra:poie

(iv) with the suffix *-ul* :

kə:rɪ	to do	kərulə
o:ɖɪ	to pull	oɖulə
ka:pɪ	to cut	kəpulə
so:ɖɪ	to leave	soɖulə
ko:nɪ	to pluck	končulə

The roots undergo the usual morphophonemic changes before this suffix like the loss of final *i*, the shortening of the long vowel, the change of final *u* to *v*, and the loss of the penultimate vowel.

(i) pu:ŋki	to blow	puŋkolə
kə:rɪ	to do	kərulə
(ii) to:vu	to keep	tovlə
i:sari	to forget	isrolə
bu:ɖɪ	to sink	buɖolə
mu:səpɪ	to smell	muspələ
(iii) ča:u	to bite	čavlə
se:rsou	to join	se:rsovlə
si:ŋkou	to teach	si:ŋkovlə
(iv) uda:rɪ	to vomit	udrolə
pəraɪɪ	to return	pərtolə
apaɖɪ	to touch	apɖolə
uta:rɪ	to come down	utrolə
nisa:rɪ	to slip	nisrolə
kəɖapɪ	to cross	kəɖpolə
čoləɪɪ	to rub	čolɖulə
avəɪɪ	to tighten	avɭulə
sivəɪɪ	to sprinkle	sivɭulə

In addition, in a number of roots, a metathetic feature of the interchange of the vowel of the suffix and the consonant of the root occurs in this formation.

pəsəɪɪ	to spread	pəsurlə
tɪŋkəɪɪ	to spite	tɪŋkurɭə
iskəɪɪ	to scrape	iskurɭə

ambəḍi	to plough	ambuḍle
akəri	to call	akurle
aṅkəli	to lift	aṅkulle
poggəli	to scatter	poggulle
undəli	to swing	undulle

The following forms are peculiar in some way or the other :

kombəsi	to prick	komsule
de:si	to give	de:vle
gundəsi	to kick	gundule
umpəli	to root out	umulle
anteri	to spread	ənturle

Concessive—

A concessive form is available only for the first person plural which is formed by the adding of *yə~iya~uya* to which the particle *ga* is added for further emphasis.

bo:si	to sit	bosaya	bosayaga
ka	to eat	kaya	kayaga
berou	to write	berouya	berouyaga
ni:ji	to sleep	nijaya	nijayaga
ka:pi	to cut	kapiya	kapiyaga
puṭou	to break	puṭouya	puṭouyaga
ka:mpi	to jump	kampiya	kampiyaga
bu:ḍi	to sink	bu:ḍiya	bu:ḍiyaga
bo:gi	to see	bo:guya	boguyaga

Imperative—

The imperative 2 person singular is considered as the root itself and hence functions as such without any suffix. The plural form is formed by adding *-a*.

gi	to take	giva
kəri	to do	kəra
ka:pi	to cut	kapa

bo:s†	to sit	bosa
bo:g†	to see	boga
ye	to come	yeva
ja	to go	java

Present Participle—

A participle of the present tense or incomplete action is formed from the verbs, which is used to form progressive tenses with the use of the auxiliary verbs as can be seen from the following examples:

bəse† ha:u	I am sitting
kərit unti	they were doing
iki:t†	he was selling
ja:t† asan untə	I shall be going
kapi:t† astəntə	he had been cutting.

The morpheme to form this participle has the following allomorphs:

- ti occurring after the monosyllabic roots.
- i:t† occurring after the other transitive roots.
- at† occurring after the other intransitive roots.

In rapid utterances the final i of the participle is lost which then ends in -t.

(i)	gi	to take	ge:t†
	na	to bathe	na:t†
	ka	to eat	ka:t†
(ii)	o:d†	to pull	oḍi:t
	pəse†	to spread	pəsri:t†
	ča:t†	to lick	čaṭi:t†
(iii)	ro:u	to stay	ro:vəti
	bō:u	to wander	bōvəti
	u:t†	to rise	uṭəti
	uda:r†	to vomit	udrəti

The allomorph *i:t* shortens the initial vowel *i*: when it occurs after roots or bases ending in *ou*, *vu* or *u*.

čalou	to shake	čaloit
bijou	to soak	biĵoit
kədsou	to delay	kədsɔit
morou	to kill	morɔit
berou	to write	berɔit
əḍəu	to press	əḍɔit
to:vu	to keep	tovit

In the following verbs both the forms occur side by side :

kə:rɪ	to do	kəri:t	kərit
bo:gi	to see	bogi:t	bogit
iččarɪ	to ask	iččari:t	iččarit
porot	to fall	porti:t	portit
vo:dupɪ	to read	vodupi:t	vodupit
a:ɖɪ	to bring	aɖi:t	aɖit
da:ɖɪ	to send	daɖi:t	daɖit
hogalɪ	to abuse	hogalpi:t	hogalpit

The verbal roots undergo before this suffix the same morphophonemic changes as before the /t/ of the present.

(a) the final *t* of the root is lost :

kə:rɪ	to do	kəri:t
ga:lɪ	to put	gali:t
u:ɹɪ	to rise	uɹɪt
i:sarɪ	to forget	isrɪt

(b) the final *u* becomes *v* :

ro:u	to stay	ro:vɪt
pəu	to swim	pəvɪt
bō:u	to wander	bōvɪt

(c) the long vowel becomes short :

čə:u	to chew	čavɪt
do:vu	to wash	dovɪt
siŋkou	to teach	siŋkoit
čə:ɹɪ	to lick	čəɹɪt

(d) the penultimate vowel is lost :

pəsəɾɪ	to spread	pəsɾi:tɪ
iskəɾɪ	to scrape	iskɾi:tɪ
pəɾətɪ	to turn	pəɾətɪ
akəɾɪ	to call	akɾi:tɪ
irgəlɪ	to bloom	irgɪ:tɪ
avəɪɪ	to tighten	avɪ:tɪ

In addition, the following changes should be noted :

(i) The monosyllabic roots lengthen their final vowel.

na	to bathe	na:tɪ
ka	to eat	ka:tɪ
ja	to go	ja:tɪ

(ii) The following changes also need attention :

uggəɪɪ	to open	ugɪ:tɪ
gundəɪɪ	to kick	gundi:tɪ
kombəɪɪ	to prick	komsɪ:tɪ
poggəlɪ	to scatter	pogɪ:tɪ
gi	to take	ge:tɪ
peu	to swim	pəvəɪɪ
de:sɪ	to give	de:tɪ
bo:gɪ	to see	bəgi:tɪ

Past Participle—

The participle is used as an adjective and shows the adjectival gender-number morpheme at the end. The base with the past tense /l/ is followed by ɔl ~ el ~ ɛl for the three genders.

bo:sɪ	to sit	boslɔɔ ~ /bosleli ~ bosl ɛle
di:sɪ	to appear	dislɔɔ ~ /disleli ~ disl ɛle
a:sɪ	to be	untɔɔ ~ /unteli ~ unt ɛle

The adverb of concomitant action is formed from the base of the present tense with the suffix /ana/ which with the /t/ becomes /tana/.

ye	to come	yettana	while coming
bo:gɪ	to see	bogtana	while seeing
ja	to go	jatana	while going

tu:ki	to weigh	tuktana	while weighing
morou	to kill	morovtana	while killing
mə:ŋt	to say	məntana	while saying

The infinitive of purpose is very similar to the formation of the optative but differs from it in having the close vowel *e* at the end in place of the open *ɛ*.

ha:ni	to cut	hanole	to cut
mo:di	to break	module	
ka	to eat	kavle	
ja	to go	javle	
ke:li	to play	kelole	
baisari	to come out	baisrole	
bo:si	to sit	bosole	

The gerund is formed from the root to express the performance of an action earlier to that of the main verb, with the addition of the morpheme which has the following allomorphs :

unu ~ onu ~ anu

bo:gi	to see	bogunu
ča:u	to chew	čavənnu
ka	to eat	kavnu
ra:pi	to fly	rapunu
ye	to come	yevnu
ge	to take	gevnu
a:di	to bring	aḍunu
ma:gi	to ask	magonu
ayki	to hear	aykonu
kə:ri	to do	kərunu
ga:li	to put	galunu
uta:ri	to come down	utranu
ra:pi	to fly	rapanu

A verbal noun is produced from the root which expresses that some action should be done. The form is a neuter singular and ends in -čə and sometimes its plural in -či is also used.

kə:rɪ	to do	kərunčə
a:sɪ	to be	asančə
rə:qɪ	to weep	rədončə
ye	to come	yeunč ə
ni: jɪ	to sleep	ni jjončə
ka	to eat	kaunč ə
bo:sɪ	to sit	bosončə

CHAPTER III

TEXTS

I

ye:kɪ gava:ntɪ ye:kɪ kutrə untə/ ye:k di talle
ʃo:ru bukku lagəli/ tə vaʃe:rneʃa:t untə/ təddə talle
ye:kɪ a:ɖuku go:nslɪ/ tə ti a:ɖuku ɕavənu yetana ye:kɪ
neyyeɕe saŋkaɕevornu illə/ tə ka:lə paɲya:ntɪ bogtana
telle tɛɕɕa tiɕɕɪ untə/ ye:kɪ kutrə paɲya:ntɪ disələ/
telle tɛ kutryaɕi toɲɖa:ntɪ unteli a:ɖuku gevlənnu ʃalɛ/
tya:sɪtə paɲya:ntɪ bogunu buŋklə/ təddə tɛɕɕe toɲɖa:ntɪ
unteli a:ɖuku paɲya:ntɪ poɖli/təddə/ paɲya:ntɪ untələ
kutreɕe toɲɖa:ntɪ a:ɖuku na:yʃɪ ʃali/ ənta telle
paɲya:ntɪ disleli savlɪnnu go:ntu ʃalɛ/ tə be:ʃarəntuvu
na:ɕige ntuvu gelə/

There was a dog in a village. One day it became very hungry. It was going along the way. It got a bone. While it was coming, chewing the bone, it came over a bridge on a river. While it was looking down into the water, it saw a dog in water which was exactly like itself. It wanted to take away the bone which was in the mouth of that dog. Seeing it in the water, it barked at it. Then the bone, which was in its mouth, fell into water. And the bone which was in the mouth of the dog in the water also disappeared. Finally it came to know that what it saw in water was a mere reflection. Feeling sad and ashamed, it went away.

II

ye:kɪ gava:ntɪ ye:kɪ kavlə untə/ talle ye:k di
ta:nə lagli/ talle ki pa:ni gonsle na:yɪ/ to ra:pəti paɲi
soditɪ gelə/ tase ʃatana telle ye:kɪ gəraɕe səmoru ye:kɪ
maɲɖyanti paɲi dislə/ to ka:lə utarlə/ maɲɖyaɕe vo:ru
bəslə/ talle paɲi pavlə nayɪ/ to aɲi ka:yə karunənnu

ti rovlɔ/ tɔmbɔ kədpənu tin ɛ untel ɛ dikle donde no : tuɳu
maɳɖyanti getla/ taddɔ paɳi vo:ru illɛ / kavɔ paɳi
ka:vɳu sɛnto:sɛnt ra:pənu gelɔ/

In a village there was a crow. One day he felt thirsty. He did not find water anywhere. He flew about searching for water. While he was doing so, he saw some water in a jar in front of a house. He came down. He sat on the jar. But he could not reach the water. He remained there thinking what he should do. Waiting a little he picked up small stones found there and put them into the jar. Then the water rose up. The crow drank the water and went away flying with satisfaction.

III

ye:kɪ gava:ntɪ ye:kɪ ru:ɳkuhaɳtalɔ untɔ/ ye:k di
tɔ ru:ɳku haɳole jatana tɛ čči moɖu nisroɳu paɳya:ntɪ
poɖli/ tɔ aɳi ka:y kərunč ɛ:nu devale akri:tɪ rəɖɔ/
te sɛmayanti de:vu tɛččɛ sɛmoru illɔ/ ye:vnu ka:y
jaleɳɳu ičarla/ taddɔ tɔ majji moɖu paɳyanti poɖli/
ti maɭe kaɖonu devlɛnnu muntla/ de:vu paɳya:ntɪ
buɖoɳu vo:ru yettana ye:kɪ ba:ɳgarači moɖu ge:vnu
illɔ/ aɖuɳu i tuɳji moɖu ga nu ičarla/ taddɔ tɔ i majji
moɖu ni:nnu muntla/ taddɔ de:vu magri buɖoɳu ye:kɪ
rupyači moɖu ge:vɳu i tuɳji ga dɔ:rɪ nu muntla/
ru:ɳkuhaɳtalɔ i majji ni: majji lo:ɳkɖači/ ye
do:nu moɖuvu kɔɳačɛ tɔ:rɪ ra:yančɔ vo:vunu
asti:nu muntla/ de:vu magri buɖonu ye:kɪ loɳkɖači
moɖu ge:vnu illɔ/ aɖonu ru:ɳkuhantale dela/ ru:ɳku-
hantale sɛnto:sɛntɪ ti moɖu magonu getla/ taddɔ de:vu
sɛnto:sɛntɪ tu sɪttɪ saɳgetleya do:nu moɖuva gevunu ja
moɳonu tɔ do:ɳu moɖuvu telle dela/ tɔ do:ɳu moɖuvu
ge:vnu gelɔ/ ru ɳkuhantale ja:vɳu gara əvgančɛ goɭe
saɳgetla/

ye ayko:ɳu ye:kɪ maɳusu ye:kɪ loɳkɖači moɖu ge:vnu
gelɔ/ ja:vnu paɳyačɛ goɭɭe rovonu hanose kərunu
paɳyanti getla/ paɳyanti galunu davale akri:tɪ rəɖɔ/
taddɔ de:vu illɔ/ ye:vɳu ka:y jale:ɳu ičarla/ taddɔ

to majji moḍu paṇyati poḍḍinu muntla/ to male kaḍu:nu
 de:vḷenu muntla/ taddo de:vu paṇya:nti buḍoṇu yettana
 ye: ki baṅgarači moḍu ge:vnu illa/ aḍuṇu i tuḷḷi moḍu
 ga:nnu iččarla/ taddo to vo:inu moṇoṇu be:giṇi magoḷe
 geḷo/ taddo de:vu i tuḷḷi nī tuḷḷi loṭṭkači moḍu, tu loṭṭe
 saṅgēḷē i tuḷḷē de:yna, tu ja:nu muntla/ de:vu na:yse
 jālo/ te maṇsaḷe eṇta kayyū na:yse jāle/

There was a wood-cutter in a village. One day, while he was cutting wood, his axe slipped and fell in water. Then thinking what he should do, he called the name of god and wept. At that moment God came before him. Coming there he asked him what had happened. Then he said, 'My axe fell into the water, give it back, taking it out.' The God dived into the water and while coming out, he came with an axe of gold. Taking it, he asked him; 'is it your axe?' Then he said, 'This is not my axe'. Then the God again dived into water and came with an axe of silver and said, 'Is this your axe? Take it', The woodcutter said, 'This is not, mine; my axe was of iron, these two axes may belong to some king or other'. Again the God dived and came back, taking an axe of iron, taking it he gave it to the wood-cutter. The wood-cutter took it from him with delight. Then the God, being pleased, said, 'you have told me the truth, take away both these axes', and gave him both the axes. He took both the axes and went away. The wood-cutter went to the house and told it to all.

Hearing this, another person took an axe of iron and went there. Going there, and standing close to the water and pretending to cut wood, he threw it in water. Throwing it in water and calling the name of God, he wept. Then the God came. Coming there he asked, 'What happened?' Then he said; 'My axe fell in water. Give it to me by taking it out'. Then the God dived in the water, and while coming out, came with an axe of gold. Having brought it, he asked, 'Is this your axe?' Then he said 'yes', and hurriedly went to ask for it. Then

the God said, 'This is not your axe. Your axe was of iron. You have told a lie. I shall not give it to you. You go away'. The God disappeared. Finally the man lost all things.

IV

ye:ki rananti ye:ki simma unte/ tekoddau te ranantle
 murga:si doronu ka:ti unte/ tase te ranantli murga
 avgi kuḍuvaṇu di:sale ye:ki ku:li javnčanu nisčayi kelani/
 ase ja:t untele murgansi ka:vunu te simma unte/ yekdi
 ye:ki jarnḍe tasele tase ja:vle jale / to taso be: jaranti
 jatana telle ye:ki ba:vū bogule gō:sli/ to taso ba:vinti
 bogtana telle ba:vinti untele panyanti tečče to:ṇdu
 bogatla/ tase to taso jatana kidsale /te simma bukku
 laguṇu ra:gi yevnu ti rovonu unte/ taso yettana tu ka:yi
 kodsoṇu illelennu jo:r kela/ taddo to taso yettana vaṭe:ri
 tujje tečči unte le ye:ki simma male jo:ru kela nu muntlo/
 jo:ru keronu male ka:vle bogotla/ ye aykonu te simmalz
 ra:gi illo/ te ko:ṇu telle male dake:vu, telle mi moro:-
 inṇu muntla/ tase mononu te tasele ako:rnu ge:vnu
 simma gele/ baviče goṭte pavtana tu ja:vunu bo:gi te
 bavinti ha, mi ille te:ri male ka:yḍṇu muntla/moṇonu
 du:ru roṇo/simma ja:vnu nilkavṇu bogatla/bogtana telle
 tečče to:ṇdu disle / tase sa,vli distana simma kamponu
 bavinti podle/ tase poḍonu panyanti moroṇu gele / to
 taso sonto:santi mēgrici gele/ ja:vunu avgyanče goṭte
 sangetla/avgyansi sonto:su jale / sonto:sivo:vunu te
 ranace ra:yinu kelani/

In a forest, there was a lion. It always caught the animals in that forest and ate them. Then all the animals in that forest came together, and decided to go (to the lion) one by one per day. The lion was thus eating the animals which were going to it. One day it was necessary for an old hare thus to go (to the lion). While the hare was going in distress, he found a well to look into. While the hare was looking into the well, it saw its own face in

the water found in that well. Thus it was late for the hare to go there. The lion was feeling hungry and getting angry it was waiting there. When the hare came, it shouted at it 'Why have you come so late?' Then the hare said, 'while I was coming, on the way a lion who was exactly like you halted me. Halting me, it tried to eat me'. Hearing this, the lion became angry. It said, 'Who is it? Show it to me. I shall kill it'. Thus saying and calling the hare and taking it with, the lion went. When they reached the vicinity of the well, the hare said, 'you go and see; it is in the well. If I go, it shall eat me. Saying so it stood at a distance. The lion went and peeped inside. While looking in, it saw its own face. Seeing its own reflection, the lion jumped and fell into the well. And falling into the water, it died. The hare went back in delight. And going back it told all others. All were delighted. Being delighted, they made that hare the king of that forest.

V

ye:ki gava:nti ye:ki manusi unto/telle a:t lojka dakli
 unti/ ti koddau lodayi k ori:t unti/ te mansale pra:yi jali/
 tečče daklyans buddu sangətla/ ti aykli na:yi/ yekdi to
 jərndə mərəle votana tečče putale ago:rnu ye:ki kaṭyačə
 pəndə təcə gotte de:la/de:vunu to pəndə mo:dule
 sangətla/ tečče pu:tale to mo:ḍle jale nayi/ təsəčči
 avgyansi akornu to pəndə de:vunu moḍle sangətla/ kəṇaleu
 to pəndə moḍle jale nayi/ jərndə to pəndə soḍo:vnu
 yevkučči kaṭiyo avgyansi de la/ de:vunu mo:ḍle
 sangətla/avgi moḍlani/ təse jərndə mononu tumi avgi
 asəčči sangate ro:vle tə:ri tumale kə:nu ka:yi kərine:t/
 asəčči lodayi kəri:t rovləuntə:ri tumale avgi ha:l/
 kərti:nu mononu me:l/ te bogunu təcə dakli avgi
 sangate oggaṭənti rovl/

There was a man in a village. He had eight children. They were always fighting. The man became aged. He gave advice to the children; but they did not hear him. One day, that old man, at the time of his death, called his son and gave him a bundle of sticks. Giving it, he asked

him to break it. But his son was not able to break it. In the same manner, calling of all of them, and giving them that bundle he asked them to break it. None of them was able to break that bundle. The old man untied the bundle and gave them all one stick each. Giving them he asked them to break. All broke them. Thus the old man said, 'If you all remain united, then no one will do you any harm; if you remain fighting like this, all will be destroying you.' Thus saying he died. Seeing this, all his children remained together united.

VI

ye:ki gava:nti ye:ki vya:pari unto/ telle ye:ki gado
unto/ to koddau mi:ti karunu gadece pate:r tovunu ikiti
unto/ ase tece ji:vanti ja:ti unte/ ase jatana telle ye:ki
ne:yi samo:ru gosat unti/ ye:kdi tase jatana gado neyyece
sankece vor:si panya:rti podlo/tase pod:nu uttana
tece pati:ri untele mi:ti panya:nti karganu gele/
magri yettana telle mi:ti nayse voguri jale/ tece ni minge
to gado koddau panya:nti pod:ti unto/ ase vya:parile
koddau nasti voti unte/ ye:kdi to vya:pari ye:si buddu
singkovlennu tase to te:yi mitace pagari kapo:su go:nyanti
boronu tece pati:ri to:vnu gele/ jatana koddau podosacci
gado panya:nti podlo/ podonu magri uttana koddau voisacci
voguru jalegari telle jaddi jale/ koddau mi:ti ge:vnu
jatana voisacci voguru jale nayi/vya:pari sommo jodonu
telle ge:cunu gele/ jatana gadele calole jalyagari kasti
jale/tece nu minge panya:nti podlegari gado sommo ja:t
unto/

There was a merchant in a village. He had a horse. He always prepared salt and putting it on the back of the horse, he used to sell it. Thus he used to live. While he was going, he used to meet a river in front. One day, while he was going, the horse fell into the water from the bridge of the river. While it got up after the fall, the salt on its back was dissolved. When it came after it, with the loss of the salt, it was feeling light. After that, the horse was always falling into the water. Thus the

merchant was always suffering loss. One day, the merchant decided to teach it a lesson, filled cotton in the bags in place of salt, placed them on its back and proceeded. While going, the horse fell into the water, as it always used to fall. While getting up after the fall, without feeling light as it was usually happening, it felt heavy. It did not feel light, as it usually happened, when the horse was carrying salt. The merchant beat it well, and taking it with, he proceeded. The horse felt pain while going, not being able to walk. After this, the horse used to go properly, without falling into the water.

VII

ye:ki ru:ŋkarɪ ye:ki kavlo ye:ki hamsi pakəru va:sɪ
kəritɪ unti/ yekdi ye:ki maɲusi va:terne jat untolo
ye:vɲu tɛ ru: ŋkaɕe munda niʃʃalo tɛ boguɲu hamsi pakuru
telle savli kela/ tɛ maɲsale yeʃʃiri ni:ʃi illi/tɛ səmayanti
kavlo yeuɲu tɛɕɕe toɲdari kuske ko:ɾnu ra:pəɲu gelo/ tɛddo
tɛ maɲsale Jage Jale/ Jage vo:vɲu vo:ri bogtana hamsi
pakuru bosonɪ disla/ tɔ ra:gi yeuɲu tɛ pakrale morovla/

On a tree were living a crow and a swan. One day, a man, while going along the road, came there and slept at the root of the tree. Seeing, it, the swan made a shadow for him. The man was fast asleep. At that moment, the crow came there, eased itself in his mouth and flew away. Then the man became awakened. Becoming awakened and looking up, he saw the swan sitting there. He became angry and killed that bird.

VIII

ye:ka goɕte dogga maɲra unti/ ti ye:kdi Ja:vɲu loɲi
ge:vɲu illi/ ye:vɲu malɛ tumbɔ Jale malɛ tumbɔ Jalennu
lədayi kelaɲi/ tɛddo ye:ki mango tɛ:sɪ boguɲu ye:ki
tra:sɪ ge:vɲu illɔ maɲra doggau loɲi ge:vɲu tɛɕɕe goɕte
ge:li/ Ja:vɲu votana mango tu:kule suru kela/ tɛddo tuktana
ədkɪ untalensi mango ka:vɲu ka:vɲu loɲi voɕtu muɕta
kela/ maɲransɪ kayyu na:ysɛ Jale/ manglele manjranɕe
lədayiɕe dərrau pə:tu bərle/

In one place there were two cats. One day they went out and came taking with them some butter. And coming there, they fought with each other saying 'I got less, I got less'. Then a monkey, observing them, came to that place, taking a balance. Both the cats went to him, taking the butter with them. When they came, the monkey began to weigh it. Then while weighing it, the monkey finished all the butter by eating repeatedly whenever it was more (on one side or the other). The cats got nothing. Due to the quarrel of the cats the monkey filled his belly.

IX

ye:ki raṇa:nti ye:ki ru:ṇkaṇe munda ye:ki simma
niḷḷṇu unte/ talle ni:ji illanti/ te samayanti dāyṭe
undi:ri tinesa ye:vṇu te simmaṇe a:ṇgarṇe kēlele suru
kelāṇi/ ye:ki undi:ri simmaṇe naka:nti rigāle bogēṭla/
taddḷ simmale jāge jāle/ jāge vo:vṇu simma te undrale
dorunu tulle ka:yṇṇu muntla/ taddḷ undi:ri māle
dakli hā:ti māle soḍulc:nu muntla/ tulle mi ye:kdi
upgar:ikari:ṇṇu muntla/ taddḷ simma tu yevḍe dākḷe
murig:ī māle ka:yṭe upgar:ī kārunc:ṇṇu muntla/ tase
undrale soḍla/ ye:kdi te raṇa:nti te simma ye:ki kaṇḍanti
poḍle/ talle baisrole jāle nayi/ te samayanti:ḷ undi:ri
ye:vṇu te kaṇḍali tuṇḍi kela/ tase simmale bēṇav kela/
taseti doggavu sānto:sānti unti/

In a forest, a lion was sleeping at the root of a tree. He was fast asleep. At that time, many rats came there, and began to play on the body of that lion. One rat saw peeping into the nose of the lion. Then the lion was awakened. Being awakened, the lion caught hold of the rat and said, 'I shall eat you'. Then the rat said, 'I have children, please let me go free'. It said, 'I shall help you some day'. Then the lion said, 'You are such a small animal. What kind of help can you render me?' It freed the rat. One day that lion got caught in a net in that forest. It was unable to come out. At that moment, the rat came there, and cut to pieces that net. Thus it saved the lion. Thus both of them became happy.

X

ye:ki gava:nti dogga Jo:sti unte/ yekdi te va:te:rne
 Ja:ti unte/ taddo ye:ki karađi ille/ tē:nti ye:ki ušari
 untolo be:gi:ni ru:ŋkari ugavlo/ miŋgeklə təmbə pukko-
 dučo/ tə bi:yaŋu melle maŋti ti biyeri niŋlolo/ taddo
 karađi ille/ ye:vnu talle mu:sponu bogunu tə melaŋnu
 sođunu gele/ tə Ja:vnu tumbə votana ru:ŋkari untolo
 utarolo/ utronu niŋo:nu unte Jote karađi tuŋjote ka:yte
 muntleŋnu iččarla/ taddo tə biyeri niŋjələlo tuŋje təsələ
 mansanče Jo:sti kəruŋko/ tē:si nambəŋkonu moŋonu gele
 tese muntla/

In a village, there were two friends. One day, they were going along the way. Then there came a bear. The one among them who was clever quickly climbed a tree. But the other one was useless. Becoming afraid, he slept there on the ground as if dead. Then came the bear. Coming there, smelling him, it left him as being dead. Some time after it left, the one on the tree came down. He asked the one who was lying down, 'What did the bear speak to you?' Then the one who was lying on the ground said, 'Do not keep company of a man like you. Do not believe in him. Thus saying it went away'.

XI

ye:ki gava:nti ye:ki maŋusu untə/ talle ča:rləŋka
 dakli unti/ tečči ti dakli ka:yi va:varu keləge:rī tə va:varu
 kelle ka:vnu ro:vti unti/ va:varu kərulə muntlə tə:ri
 va:varu kəri:ti nayinti/ təsəčči suma:ri səmaya gele/
 səmaya Ja:vnu votana tə maŋsale pra:yi jali/ yekdi tə
 tečče pu:tansi akornu mi ye:ki nidi purunu tovlau,
 amčəči Jager ha, male ti ha:ŋnu gont nayi, tumi tə
 sođunu avgi giva:nu muntla/ təse moŋonu tə mərən gele/
 tečče daklē:si tə nidi kađule avgə go:teŋ kəntlani tē:si nidi
 gonslə nayi /tē:si nidi gōvsanəse votana tečči səmayantu
 Jo:ru pausu illo/ pausi ye:vnu votana tē:si be: Jari Jale/
 tē:si nidi gōvsanəse votana tenčə mattarə tensi va:varule
 kelele upayinu tensi gontu Jale / te kəntləle Jagerne

pausu yettana beṇṇi kelāṇi/ beṇṇi kəronu sommu vava:ru
kelāṇi/təse tənṣi yeḷḷiri səmpadəne jāle/ te səmpadəne
kəronu huṣari jāle/

In a village, there was a man. He had four children. Those children of his, without doing any work, used to live feeding on whatever work he did. Even when told to do work, they did not do it. Thus some time elapsed. When time went on, the man became old. One day he called his sons and said, 'I have buried some treasure. It is in our place, but I do not know now the place. You search for it and take it.' Thus telling them, he died. His children dug in all places in order to find out that treasure. But they did not find it. While they were not able to find the treasure, at that very moment a heavy rain fell. While it rained they were troubled. When they did not find the treasure, they came to know that their old man had found out this way to make them work. When the rain came, they did sowing on the place dug. Sowing, they did hard work. Thereby they got profit. Thus getting profit they became wise

XII

ye:ki ra:ḷo təcčə simmasənačə voru gammatānti
bosə:nuntə/ talle avgi ra:ḷo bārri buddivəntānnu toran-
čānnu munəti unti/ te səmayānti ti ye:ki ra:ṇi ille/te
ye:katiliṭ mansa kelle ye:ki atiliṭ de:vu kelle doṇu pulāčə
malliū ge:vṇu illente/ te ye:vṇu ra:ḷačə goṭṭe, tu bārri
buddivəntānnu avgi muntṣi/ ye pulāčə malenti de:vukelle
pulači ma:liṭ mansa kelle pulāči ma:li keilitṇṇu sa:ṅgi/na:yi
tə:ri tu male so:ḷple tulle untəle ye hogalikke pukkoṭunnu
muntla/ taddə ra:ḷo ti roṇṇu untə/ maṇsa avgi bogi:ti
unti/ taddə ye:ki mōvačə ma:suku ye:vṇu de:vu kelle
pulačə malčə voru bosle/ taddə ra:ḷo te pulāčə maličə
guṭṭu saṅgatla/ te ra:ṇi tṇ mali təcčə maṇenti gətla/

A king was sitting at ease on his throne. All the people used to say that the king was very clever and rich. At that moment there came one of his queens. She had come taking in one of her hands a garland of flowers made

by man and in the other made by god (natural flowers). Coming there she said to the king, 'All men say that you are very clever. Tell me, which of these garlands is the one made of flowers manufactured by men and which one is of flowers made by god? Otherwise you have deceived me. This praise given to you is useless.' Then the king remained there for some time. All the people were looking at him. At that time a honey-bee came there and settled on the garland made of the flowers made by god (natural flowers). Then the king told of the secret of the garlands of flowers. The queen then placed the garland on the neck of the king

XIII

ye:kī gavanti ye:ki vya:pari unto/ talle ye:kī katts
 untē/ tē koddau sa:manī oḍunu bagou gelēntē / talle ušari
 kārūle nā:yse talle sa:manī sumbale kammanīṇṇu ale/
 ye:kdi to vya:pari tē kattsē a:ṇgari ye:kī va:gači sa:lī
 kambrovnu ti untē beilanti čarule soḍla/ tē katts tīnē
 ja:vṇu kriṣi: pu.ra ka:vle suru kela/ talle boguṇu
 kriṣike avge va:ganṇu da:vun gele/ əseči tē čukkoṭu
 jāle/ ye:kdi ye:kī kriṣika ye:kī kaṭṭeči sa:lī kambrovnu
 tē vagale ṭokulenu be:ḍi ge:vnu rakoṇu rovlō/ talle
 boguṇu tē katts yeḷḷiri ambrati ti dāvati gele / taddo
 to tē kattsale sula:bāṇi paḍče kela/

In a town, there lived a merchant. He had a donkey. It had become tired by carrying goods for all time. Being unable to make it active, it became useless for the work of carrying goods. One day, the merchant placed on the body of that donkey, the hide of a tiger and let it loose to graze in the field. That donkey went there and started to eat all the crops. Seeing it all the farmers ran away thinking it to be a tiger. Thus it grew strong. One day a farmer, covering himself with the skin of a donkey, kept watch to shoot the tiger with a gun. Seeing it, that donkey braying loudly, went running towards him. Then he killed the donkey easily.

XIV

ye:ki goṭṭe ye:ki kutrōna ye:ki komḍana unti/ ye:kdi
 tō kutrō ami raṇanti ḥallagaṇṇu komḍeḥḥ goṭṭe muntla/
 tase ko:mḍō ṇa kutrō ṇa raṇanti geli/ jā:vnu vo:tana
 kalukku jālo/ tī ye:ki ruṅkaḥḥ munda ro:viyeṇṇu
 muntlani/ tase ko:mḍō ruṅka:ṛi rovlō/ ruṅkaḥḥ munda
 niṇjalo/ doggau niṇjali/ uṇḍoḍu vouḷe votana komḍō teḥḥḥ
 kaddaḥḥ miṭṭiḥḥi aro:vlō/ ye du:ṛi ye:ki kudka ayklō/
 tō ki ga ye:ki komḍō ha, male kavotiṇṇu sonto:santi
 sodi:ti te ruṅkaḥḥ munda illo/ bogtana komḍō ruṅkari
 untō/ talle ka:li utroḷeṇṇu kudka ye:ki upayi kṛule
 o komḍe tuḷi saidi ba:ri eḷḷiri ha, tu ka:li ye, ami
 ye:ki paddyḥ moṇaya nu muntla/ tadda komḍe:leu sonto:si
 jāle/ te ti untōḷo kutrō aykoti untō/ kudka tase komḍyaḥḥ
 goṭṭe moṇunu votana kutrō kudkaḥḥ a:ḡgari kamplō/
 talle moro:vlā/ komḍō na kutrō na talle ka:vṇu magriḥḥi
 illi/

In one place there was a dog and a cock. One day the dog said to the cock, 'let us go to the forest,' Thus the dog and the cock went to the forest. While going, darkness fell. They said that they should remain at the root of a tree. Thus the cock stayed on the tree. The dog slept at the root of the tree. While it became light, the cock crowed as was the habit with it. This a fox heard from a distance. 'Somewhere there is a cock, I may eat it' with this idea, with delight, the fox came to the root of the tree. While it saw, the cock was on the tree. To make it come down the fox thought of a means and said, 'O cock, your voice is very beautiful, you come down, let us sing a song'. Then the cock was pleased. The dog which was there was hearing it. When the fox was going near the cock, the dog jumped on the body of the fox. It killed it. The cock and the dog ate it up and went back

XV

ye:ka gotte ye:ki von̄tə untə / ti ye:ki kudkə ūntə/
 ti:nese ye:ki ne:yi unti/ neyyečəne tə goṭe dəytte
 kobbu na tovsī nā unti/ kudkele to:vsī ka:vlen̄nu jāle/
 tə:sī tə von̄təčə goṭte ami tə:goṭe callaga, ti dəytte kobbu
 hæ:ti/ tulle kavotinnu muntla/ mi tuḷḷə paṭi:ri bosto
 tulle neyyentle javo:tinnu muntla/ tase kudkə von̄təčə
 paṭi:ri boslə/ ne:yi kəḍpənu illi/ von̄tə kobbu ka:vle
 ge:le/ kudkə to:vsī ka:vle gelə/ to:vsī ka:vnu kudkele
 po:ṭu bərlə/ talle von̄tele kriṣike joḍunde:nu jāle/
 tə:sī tə eḷḷi arḍənu tisi neyyečə goṭte ye:vnu rovlə/
 kriṣike ye:vnu von̄tele sommu joḍlən̄i/ von̄tə tisi neyyečə
 goṭte illə/ təddə ti kudkə untə/ von̄tə kudkəčə goṭte tu
 kittele arḍlennu iččarla/ təddə kudkə to:vsī ka:vnu po:t
 bərlə/ pəṭi bortana arḍanəc maḷḷe kramənu muntla/
 tase kudkə von̄təčə paṭi:ri bosənu neyyi kəḍpənu illi/
 mədi neyyinti pavtana von̄tə kudkəčə goṭte to:vsī ka:vnu
 po:ti bortana tu arḍle tasečči kobbu ka:vnu po:ti bərlə mi
 kusali kəṭonu moṇonu neyyenti nījalə / kudkə neyyenti
 buḍənu mərun gelə/

In one place there was a camel. There was also a fox. There was a river. On the other side of the river there were many sugarcane and cucumbers. The fox wanted to eat cucumbers. Therefore he said to the camel, 'let us go to that place, there are many sugarcane, you may eat them.' He said, 'I shall sit on your back, you may go across the river.' Thus the fox sat on the back of the camel. The river was crossed. The camel went to eat the sugarcane. The fox went to eat the cucumbers. Eating the cucumbers, the belly of the fox was filled. He wanted that the farmers should beat the camel. Therefore, he cried loudly and stood close to the river. The farmers came and beat the camel thoroughly. The camel came to the river. There was the fox. The camel asked it, 'Why did you cry?' Then the fox said, 'Eating the cucumbers my belly was full. It is my usual habit to cry when the belly is full'. Thus the fox sat on the

back of the camel and the river was to be crossed. When they came in the middle of the river, the camel told the fox, 'Just as you cried when your belly was full by eating cucumbers, so also my belly is full by eating sugarcanes, I shall rest a while' and rolled in the river. The fox was drowned in the river and died.

XVI

ye:ki gava:nti ye:ki kavḷo untə/ talle ye:ki gə:ri
 untə/ ti ye:ki gubbi pakoru untə/ talle ye:ki menačē
 gə:ri untə/ tē sāmāyanti joru pa:vsu illə/ kavḷečē
 gə:ri vorəst gels/ tō gubbičē gəra ja:vunu māle ro:vḷe
 jagə de:vḷennu muntla/ tēsəc gubbi tēčē pallē gotte jagə
 dela/ rati kavḷo gubbičē ye:k dəkḷiē poraḷe kə:dla/ taddə
 gubbi tu ka:ytē ka:vñēnnu iččarla/ tēsi kavḷo māle
 ye:ki aḷji tōmbə sakkare delante/ tē kədlənnu muntla/
 magri tōmbə votana magri kavḷo ye:ki poraḷe kə:dla/
 magri gubbi iččarla/ tē:sṭ kavḷo ka:yi na:yi mi ta:nḍulu
 untē tē kədlele mu muntla/ tēsəčči sa:t loṅka poraṁsi
 kə:dla/ udəsi gubbi uṭaṇu ja:tana pallenti/ pora nayinti/
 kavḷo gəmmənti pə:t boronu ni:jaləntə/ gubbi ye:ki
 loṅkdači kaṭi čuḷinti to:vnu eḷḷri tapo:vnu ge:vunu
 yevnu kavḷečē poṭari gersə voḍla/ tadda ye:ki bi:lṭ
 vo:vnu pora ba:yəri illə/ kavḷo ra:pḍu gels/

In a village there was a crow. He had a house. There was also a sparrow bird. She had a house of wax. At that time there came a heavy rain. The house of the crow was washed off. He came to the house of the sparrow and said, 'give me some place to remain'. Then the sparrow gave him some space near the cradle. In the night the crow ate up a young one of the sparrow. Then the sparrow asked him, 'What are you eating?' To her the crow said, 'my grand-mother has given me some sugar candy, I ate it. Then after some time, the crow ate another young one. Then the sparrow asked. To her the crow said, 'nothing at all, I had some rice grains, those I ate.' Thus he ate the seven children. In the

morning, getting up, the sparrow found that there were no children in the cradle. The crow was sleeping at ease with his belly full. The sparrow placed an iron bar in the oven and heating it well, came with it and drew lines on the belly of the crow. Then there was a hole made and the young ones came out. The crow flew away.

XVII

ye:ka goṭṭe ye:ki ye:ḍi unṭe / telle jo:ru bukku lagli/
 ti ye:ki voṇṭe niḷoṇu unṭe / ti ye:ḍi vo:ru bogtana telle eḷḷiri
 pana disli / telle ti ka:vlennu ḷale / taddo te ye:ḍi voṇṭe
 goṭṭe maḷe tumbō pana ka:vle saka:yi kərinṇu muntla/
 taddo voṇṭe tu ḷa maḷe ni:ḷi yetta nu muntla / taddo
 ye:ḍi tu yettari hə:sitarle murigəṇṇu iḷḷarlonṇu muntla/
 taddo voṇṭele ha:ḡkari vo:ṇu te mi ye:ki gə:raḷe tigṭe
 yettari ha:vunṇu muntla / taddo ye:ḍi tigṭe yettari na:yi ti
 pana tulḷe pavati na:yi muntla / te:sī voṇṭe pana maḷe
 pa:vṭe:ti maḷe tigṭe yettari ti na:yi, bogonṇu moṇonu
 ye:ki kandi moḍonu ka:ḷi gətla / tadda ye:ḍi tu eḷḷiri
 yettari hə:sī nu moṇonu pana kaḍla /

In one place there was a goat. It became very hungry. There was a camel which was sleeping. There, when the goat saw above, it observed many leaves. It wanted to eat those leaves'. Then the camel said, 'go away, I am feeling sleepy'. Then the goat said, you are a tall and a big animal, therefore, I asked you.' Then the camel became proud and said, 'I am as tall as that house.' The goat said, 'no, you are not so tall, you cannot reach those leaves. Then the camel said, 'I can reach those leaves, they are not as tall as I am. Let me see. So saying he broke a branch and took it down. Then the goat said, 'You are very tall', and ate the leaves.

XVIII

paṇḍave vāṇava:sī muṭṭa kērunu adnya:tava:sī
 kēri:tī ye:kī bamṇanḥe gēra unte/ tē sāmāyanti tī
 bakasuraṇṇu māntalḥ ye:kī rako:su untō/ talle tē gavāḥi
 mānsa avgi kuḍovaṇu tēḥḥe uppadrī tādēvle kammanise
 di:sale yevuku gē:rsī ye:kī ga:dī aṇṇī ye:kī jōte beillī
 ye:kī māṇusu igtē de:t unti/ tē sāmāyanti paṇḍave
 untele gārḥe bavṇansi tē sardī pavlē/ tē gēra yekāḥḥi
 bamōṇu untō/ tāsē tī rādītī unti/ tēddō kunti devī tī
 ye:vṇu ka:y tēsī tumi rēdonḥi ka:y sēṅgētānu iḥḥarla/
 tēddō tī bavṇa sēṅgē:tī sēṅgētlyāṇi/ tēddō kuntile
 sēnto:sī jāle/ tē tumi ye:sī kittile rēdonḥi, mī māle
 pā:ḥī loṅka pu:tu hē:tī, tē:nsī yeklēle dādī:nī, tumi
 rōḍuṅko nu muntla/ tāsē kunti bimēle a:kornu ye gavanti
 ye:kī rako:su ha: gītelle ye:k ga:dī aṇṇī detyatī tē
 tu ge:vnu jā:vnu de:vle nu muntla/ tēddō bi:mēle
 ē:nnaḥe āsale be:giṇī opoṇṇu bi:mō ē:ṇṇī tēyari votana
 ga:ḍentī bosōṇu gaḍī ge:vnu bēisarlḥ/ jā:tana ga:ḍyanti
 vorsoru ē:ṇṇī bogoṇu bi:mō ga:ḍyanti portoṇu bosōṇu
 ē:ṇṇīṇa mergolūṇa ka:vle suru kela/ ga:dī soka:sī jā:tī
 unti/ ga:dī raksaḥe gōṭṭe pavtana ye:kī ē:ṇṇipura muṭṭa
 jāle/ rako:su bukku lagonu ra:gi ye.vuṇu ga:dī bogtana ye:kī
 tērlō ru:ṅku umpuḷnu ge:vnu bi:mēle jōḍule suru kela/
 bi:mō tēlle guntuḥi nayisēle mēṭṭī ē:ṇṇī ka:tāḥi untō/ ē:ṇṇī
 muṭṭa votana ga:ḍyā:sī utrōṇu bogtana tī rako:su tērlō ru:ṅku
 gevuṇu talle jōḍle rovōṇu untō/ bi:mēle kēḍsovnu illelesi
 ē:ṇṇī pura mutṭa kēḍlēsī jō:ru kela/ bi:mōu talle jō:ru
 kela/ tāsē doggau lēḍayi kelaṇi/ tērlē tērlē ru:ṅku
 tērlī ka:tāla pura vōḍaṅklu suru kelaṇi/ tāsē jō:ri
 lēḍayi jāli/ tāmbo votana bi:mō tērlē tē raksale tēḥe
 pā:yī do:rnu biye:sī jōḍla/ talle tēḥe āṅgari bosōṇu
 jōḍla/ magri uṭōṇu tē raksaḥe yekī pā:yī gunduṇu
 do:rnu geuṇu ye:kī pāyī āṅkoḷnu talle ḥi:rnu do:ṇu бага
 kela/ tāsē tō rako:su melō/ tē do:ṇu bagau bi:mō tēḥe
 ga:ḍile tornō bandonu magriḥḥi ga:ḍī āṅkoyitī gēra illō/
 bi:mō yeunḥe bogtana avgyā:sī sēnto:sī jāle/ talle

te gava:ntale maṇsa urovlēṇṇu moṇonu avgi vāḡalplāṇi/
 tēṣṣe bi:mṇo sēto:sēti tēṣṣe gāra jā:vṇu ba:yēṣṣe goṭeu
 aṇṇatēmmaṇṣe na goṭe u saṇḡoṇu untā/ avgyāṇsi te
 gava:tīya ma:rī gelēṇṇu sēto:si jāle/

The Paṇḍavas, having completed their residence in the forest, and living in cognito, were in the house of a Brahmin. At that time there was a demon called Bakāsura. There, all the men of the village, being unable to ward off the trouble, coming together, were giving him per day from each house food filling a cart, a pair of bulls and a man. At that time the turn came to the Brahmin in whose house the Paṇḍavas were living. In that house there was only one Brahmin himself. Thus they were weeping there. Then queen Kuntī came and asked 'Why are you weeping, what is the difficulty?' Then the members of the Brahmin family told her the facts. Then Kuntī felt pleased. She said, 'Why do you weep for this? I have five sons, I shall send one of them. You do not weep'. Then Kuntī called Bhīma and said, 'There is a demon in this village. They give him a cartful of food. You take it and give it to him.' Then with the hope of getting food, Bhīma agreed quickly, and when the food was ready, he sat in the cart, and went taking the cart. While going, observing abundant food in the cart, Bhīma sat in the cart looking backwards, and began to eat the food and curry. When the cart came near the demon, the whole food was finished. The demon felt hungry, became angry, and seeing the cart, he pulled up a big tree, and began to beat Bhīma. Bhīma was eating the food as if he knew nothing of it. When the food was over, he came down the cart, and saw that there the demon has taken a big tree and stood beafing him. He shouted at Bhīma for coming late and for having eaten the food. Bhīma also shouted at him. Thus both fought with each other. They began to throw big trees and big stones. Thus a big fight followed. When some time elapsed, Bhīma took hold of the leg of that big demon and threw him on the ground. Then sitting on his body he beat him. Then getting up, and pressing down one of his

ka:vle kaņe gonslē nņu sēnto:sī jālc / yeukučči mađe yeuku
meiņo kavotiņņu andaži kela/ a:ji yekdile ye billīcē
bandeli si:rī katoņņu ba:ki avge uddyačēn miņge ka:iņēņu
niščēyt kēruņu billīči do:ri čavla / tēddo ti billīči do:ri
suņoņu votana uslēņu te kudkače maņest lagonu to
kudko moroņu gelo/

In one place, a man went in the forest and shot a wild boar. The boar, at that stroke, fell on the body of the man in order to kill him. When attacked, there followed a fight. At that moment, a serpent, which was there, was also killed. Thus the man, the serpent and the boar, all were killed. At that time a fox was coming along that way, saw these dead bodies and became pleased with the idea that he had found food for himself for a long time. He decided that he would eat one dead body for a month. He made up his mind that he would eat for that day only the gut which was tied to the bow while all other things he would eat the next day, and bit at the gut of the bow. Then the string of the bow got loose and snapping struck the neck of the fox, and the fox died.

XXI

ye:ki gavanti ye:ki kurdo maņai rati ye:ki paņi
untolo gadgo takleri to:vnu ye:ki ču:du dēruņu ye:tī
unto/ telle somoru ye:ki maņusu ye:tī unto/ tō te
kurdele boguņu yō kurdo ni:se ku:lu ha:gēņu dista/
tase ašovņu teče gotte tulle dōle dis:t na:yi ra:ti
u di:su u do:nu u yekēči, ta:tēru tu ču:du doronu getles i
kittēlēņu iččarla/ tulle ye:ntī ka:yte prēyo:jēņņu
iččarla/ te:sī tō kurdo ye kittēlēņu iccārlole tigte
mēndabudduņu maļe gontu jālc/ tēdēru mi munto/
mi rati i ču:du dornu getle naye tē:ri maļe va:ē:rne
yetteli maņsa saņkaṭti/ te:ni:se gorvau saņkaṭti/ tēddo
maļjo pēisī dello gadgo puṭta/ maļe lagta/ te ni:se tase
mi i ču:du do:rnu getlo/ ye ma:ntēri ni:se va:ē:rne
unteli ikače jēntu pu:ra a:giče ujjōdu bogtana čēlapyati/
ye aykoņu te kurdeče buddile mečikoņu tō maņusu
na:čigenti gelo/

In a village, a blind man was coming in the night, placing a jar full of water on the head and holding a torch. Another man was coming facing him. He saw the blind man, thought that that blind man was mad. Thus thinking, he asked him, 'You do not see with the eyes, both day and night are the same to you; even then you are holding a torch, why is it so?' Then the blind man knew that he considered him a very dull person due to his question 'why for' and so said 'I say, if I do not hold this torch in the night, men coming along the way will hit me. So also animals may hit me. Then this jar of mine, for which money is paid, will break, I shall suffer injury. Therefore, I have taken hold of this torch. Because of this means, the poisonous animals on the road run away at the sight of the light of the fire,' Hearing all this, admitting the wisdom of that blind man, the man went away ashamed.

XXII

addi ye:ki tərɔ səttečəṇṇu birudu ge:vṇu śibi:ṇu
 məntɔɔ čəkrəvərti ye:ki gavanti untɔ/ təddɔ indrɔ ɳa
 agni ɳa dogga de:vu talle pərikṣe kəruləṇṇu alo:čəna
 kərunu əgni de:vu ye:ki pa:rivaɭə ʃalɔ, indrɔ ye:ki
 ga:rɪ ʃalɔ/ tase dogga andajɪ kərunu pa:rivaɭele
 ka:vlenṇu ga:rɪ gidoiti yeunčəməṭṭi dāvəti illi/ ye:ṇu
 pa:rivaɭə ra:ʃe goṭe ga:rɪ maɭe ka:vɭe yetta, maɭe
 rəksəṇe de:vlənnu muntla/ təddɔ ra:ʃɔ vo:yduṇṇu opɔ/
 təddɔ ga:rɪ ye:vṇu maɭe kaṇe tu voḍsuṇu rovvle, te
 maɭe diṇu muntla/ təddɔ ra:ʃɔ tulle bodoli ma'si deto,
 yelle so:diṇu muntla/ te:sɪ ti ga:rɪ vopɭegərɪ maɭe tečɪ
 de:vle, te maɭe deu kelle kaṇəṇu muntla/ təddɔ ra:ʃɔ
 tu bəliṣṭa vo:vnu ye:ki papače pakrale morovtana ye:ki
 ra:ʃɔ vovuṇu untele maɭe goṭe maɭe rakṣisou ṇu məntana
 mi talle rakṣəṇe dile nayi tərɪ maɭe apki:rti yetta/ te:sɪ
 tulle keili tərɪ ri:ti eɟjiri ma:sɪ deto, te ka:vnu səukkeṇi
 ʃa:ṇu muntla/ te:sɪ ga:rɪ tuɟe bo:ʃi sətti, maɭe de:u delle
 kaṇəčəṇi eɟjiri ma:sɪ desi, ta tərɪ te maɭe nukko/ tulle

tigte maṇṇi ha tēri eḷḷiri kaṇe ka:vnu bodukl̥ele tuḷḷe
 šāri:rače ma:sī kaḍuṇu yī pa:rivaḷače tigtačī sommu
 tu:kūṇu di:ṇu muntla/ taddo ra:ḷo sonto:sonti tōsačī
 vovundeṇṇu moṇoṇu tra:sī aḍoṇu ye:kī tēṭṭenti pa:ri-
 vaḷele rovoṇu miṅge yeki tēṭṭenti tēčče ma:sī haṇoṇu
 gēṭla/ tōse kētti haṇoṇu gēṭle tēri daḍe sommu voiṇase
 votana kēsetarī maḷe sētti rovoḷeṇṇu šāriračī de:vḷeṇṇu
 ba:lī maṇeče voru haṇole kērtana tēčče te de:u ti pakra
 tisi ḷa:vṇu de:vu somoru roṭule/ tēčče a:ti dārunu
 ge:vṇu ra:ḷo tuḷḷe sēttale ami meččipuḷo/ tulle pērikše
 kērule ami ye ru:pu vovuṇu illo/ tulle sommu pērikše
 kelo/ tuḷḷe ye sēttale meččipuḷo/ tu soukkēni ro:u, aē
 talle a:širvadi de:vṇu te tēnē lo:kanti gele/

Formerly, there lived in a city a sovereign king by name Šibi, who possessed the title of being very truthful. Then the two gods Agni and Indra, thought that they should test him and so God Agni became a pigeon and Indra became a hawk. Then both made an agreement and the hawk came running as if persuing the pigeon to eat it. The pigeon came near the king and said, 'the hawk is coming to eat me, give me protection.' Then the king agreed to it by saying yes. Then the hawk came and said, 'You have kept my food preventing me. Give that to me'. The king said, 'I shall give you flesh in its place, leave him'. Then the hawk did not agree to it and said, 'You should give me that only, because it is my natural food'. Then the king said, 'Even when you are powerful and you are killing a poor bird, I, who am a great king, when it comes to me and says 'protect me', if I do not offer him protection, I shall get disgrace. Therefore, somehow I shall give you good flesh. Eating it go happily'. Then the hawk said, 'What you say is true, I do not want even if you give flesh better than what is naturally my food. If you have so much pride, then give me the flesh of your body which is nourished on eating good food, as much as this pigeon weighs'. Then the king was delighted and saying that let it be so, brought a balance, placed the pigeon

in one pan and then took, cutting his own flesh, in the other pan. Thus however much he put the flesh by cutting, the balance bar did not become level. Then the King, thinking that his truthfulness should somehow be preserved, was ready to give his body and was intent on striking the sword on his own neck, when the God-birds disappeared and Gods stood before him. They held his hand, saying 'O King, we are pleased with your truthfulness; we came here in these forms to test you; we tested you well; we are pleased with your honesty; you live in happiness'. Thus blessing him, they went to their own region.

XXIII

ye:ki paṭṭanantī ye.ki ḡamindarī i:sī goḍe posunu
ge:vnu untō/ tē:sī ye:ki goḍele čorulenṇu ye:ki čorṭo
rakē:tī untō/ tase ye:kdi ye:ki goḍele čorunu ḡatana
elle tečči vavrači dārlyani/ taddo to ḡamindaro tu maḷe
čō:rule siḡkoḷe tārī tulḷe soḍto/ nayitā:ri tulḷe ḡailī
kārto:ṇu mēntla/ tē:sī to čorṭo tulḷe udde udasi čorule
siḡkovtonṇu muntla/ ḡamindarele sānto:sī ḡale/ tase te
rati talle ḡeva:ṇ de:vṇu rakṇu rovlennu udasi uḡḡoḍ
vo:tana talle a:kornu aḡlennu moṇonu muntla/ tasečči
kelani/ udasi aḡoṇu votana boggya maḷe čorule siḡkovuṇṇu
muntla/ taddo čorṭo tē:nsī untale eḡḡiri ye:ki goḍele
aḡovnu śriḡgarsovuṇu muntla/ tase śriḡgarsovuṇu votana
to tečče vo:ru bāsoṇu aḡečči čorunčēṇṇu moṇonu goḍele
gevuṇu da:vun geḷo/ ḡamindaro kētti loḡkāst ḡiḍovle
tā:ri talle dorule ḡale naye/

In a town there was a landlord who maintained twenty horses. A thief was keeping watch on it to steal one horse out of them. Thus, while he was going away, stealing a horse, his servants caught him. Then the landlord said, 'If you teach me how to steal, I shall let you free. Otherwise I shall put you in prison. Then the thief said, 'I shall teach you to steal tomorrow morning'. The landlord was pleased. Thus he gave him food that

night and keeping watch, when it was dawn and light, he called him and ordered him to be brought. They did accordingly. In the morning, while he was brought, he said, 'Let us see, teach me to steal.' Then the thief said, 'Bring one of the good horses and decorate it.' While it was decorated, he sat on it and telling him that one should steal like this, took the horse and ran away. Though the landlord sent many people after him, he could not be caught

XXIV

ye:ki rananti ye:ki kudkə untə/ yekdi talle jo:ru
bukku lagli/ tə tase kaŋe sodi:ti bō:vəti ja:tana talle
ye:ki dra:kšəče maŋdvo dislə/ təcčə goŋte javnu ye:ki
dra:kšəčə gonče bogətlə/ talle tə pavle nayi/ ti vo:ru
bogtana talle pavlegəri tə tə ka:vle kamplə/ təsə sumar-
sərti kamponu talle ka:vle gonsle nayi/ təddə tə bogule
tə tə ambətiŋu moŋonu mələ nukkoŋnu mononu gelə/

There was a fox in a forest. One day he felt very hungry. While he was wandering in search of his food, he saw a bower of grapes. He went near it and saw a bunch of grapes. But he did not reach it. Looking up there, being unable to reach it, he jumped to eat it. Thus jumping many times, he could not succeed in eating them. Then being tired, and saying that they were sour and he did not want them, he went away.

XXV

ye:ki rananti ye:ki kudkə untə/ yekdi tə kaŋe sodi:ti
sənčəri kəri:ti sančəri ye:ki nili kərtelenče gərə gelə/
gəranti ja:vnu ni:li kərtele mənđənti pođlə/ məgri
udə:si tə sa:vəka:ri yettana talle boguŋu kudkə melaŋnu
aŋovnu talle du:ru ge:n ja:vnu gətlaŋi/ ti:sikudkə uŋonu
təcčə aŋgti ni:li jalle boguŋu rananti gelə/ rananti
ja:vnu avge murganče goŋte a:ji mələ ye:raŋəčə de:u
əsə kərunu ye:raŋəčə ra:yī nu muntla/ təsə avgi murga
vo:ŋu aŋovlyani/ talle tə raŋəčə ra:yinŋu kelaŋi/ avgi

murga talle kaṇe aḍoṇu de:tiṇi unti/ taddo t₃ kudko te
 bogunu tēcē ya:tičēnsi du:ri kela/ tase te kudke avge
 yekdi čandnēcē uḷḷoḍu bogonu bobbe gatlani/ te samayanti
 to ni:li raṅgač₃ kudko bobbe gatlā/ taddo ti untolo ye:ki
 va:g₃yo ra:yiṇu kudkṇṇu gontu vovuṇu talle morovla/
 ba:ki kudke sēto:sēti amale du:ri kellyasi to melṇṇu
 moṇoti gele/

In a forest, there was a fox. One day, while in search of food, and wandering, he went in the evening to the house of a person preparing blue colour. Going inside the house he fell into vessel for preparing blue colour. Then in the morning, the owner came there, saw it and thinking that the fox was dead, he took it away and threw it. From there the fox got up, observed that his body was blue, and went to the forest. Going to the forest he told all the animals, "To-day, the god has made me thus and has made me the king of this forest". Then all the animals thought it to be so. They made him the king of the forest. All the animals brought and gave him food. Then the fox saw this and kept away from himself the members of his own class. Then all the foxes, one day saw the moon light, and began to howl. At that moment, the fox of the blue colour also howled. Then a tiger, which was there, knew that he was a fox, and killed it. All the other foxes went away, in delight, saying that he was dead because he had driven them away.

CHAPTER IV

SENTENCES

1. This is a dog. ye ye:k kutrɔ.
2. These are two dogs ye do:n kutre.
3. There are three dogs. ti ti:n kutre hæ:ti.
4. Here is a cat. itte ye:k manʃru ha.
5. Here are two cats. itte do:n manʃra hæ:ti.
6. Here is a cat and a dog itte ye:k manʃru na ye:k
 kutrɔ na hæ:ti.
7. The dog barks at the kutrɔ manʃraʃe buŋta.
 cat.
8. The dog' barks kutrɔ buŋta.
9. Dogs bark. kutre buŋtyati.
10. This is a house. ye ye:k gə:rt.
11. Those are two houses. ti do:n gə:ra hæ:ti.
12. This is my house. ye maʃe gə:rt.
13. These are my houses. i maji gəra.
14. His house. tečče gə:rt.
15. His houses. tečči gəra.
16. Your house. tuʃʃe gə:rt.
17. Your houses. tuʃʃi gəra
18. I am in my house. mi majʃe gərantɪ ha:vu.
19. Go to my house. majʃe gəra ja.
20. My house is small. majʃe gə:ri dəkʃe.
21. These are five houses. i pā:č gəra.
22. This is a small cart. i yek dəkʃi ga:di.
23. Those are two big to do:nɪ tərɪɔ ga:diɔ.
 carts.
24. This is my book. yɔ maʃe bu:ku.
25. I have two books. maʃe do:nɪ buka hæ:ti.
26. My books are here. maji buka itte hæ:ti.
27. I am in my cart. mi maʃe ga:ɖyačə bitturu
 ha:vu.
28. Go to my cart. maʃe ga:ɖəčə ti ja.
29. Bring my books here. maʃe bu:ku itte a:ɖi.
30. He is my son. tɔ maʃɔ pu:tu.
31. I have one son. maʃe ye:k pu:tu ha.
32. I have three sons. maʃe tiggi pu:tu hæ:ti.

33. My son is in the house maḷe pu:tu maḷe gəra ha.
 34. My sons are in the house. maḷe pu:tu maḷe gəra hə:tī.
 35. My son will come. maḷe pu:tu ye:idi.
 36. My sons will come. maḷe pu:tu yetti.
 37. His son. tečče pu:tu.
 38. His sons. tečče pu:tu.
 39. His sons have come. tečče pu:tu ille.
 40. Your son is here. tuḷḷo pu:tu itte ha.
 41. Your sons are here. tuḷḷe pu:tu itte hə:tī.
 42. Your sons are in the house. tuḷḷe pu:tu gərače bitturu hə:tī.
 43. She is my mother. ti maḷi ba:i.
 44. She is my daughter. te maḷe le:ṅki.
 45. I have one daughter. maḷe ye:ki le:ṅki ha.
 46. I have two daughters. maḷe dogga le:ṅki hə:tī.
 47. I have three daughters. maḷe tigga le:ṅki hə:tī.
 48. My daughter is in the garden. maḷe le:ṅki agrantī ha.
 49. My daughters are here. maḷe le:ṅki titte hə:tī.
 50. Call your daughter. tuḷḷe le:ṅkile akə:ri.
 51. Is that your sister? te tuḷḷe beinṇi ga.
 52. No, she is my daughter. ni, te maḷe le:ṅki.
 53. My brothers and sisters are in the house. maḷe ba:u na beinṇi na garantī hə:tī.
 54. He has three children. telle tigga dakḷi hə:tī.
 55. His children are young. tečči dakḷi dəkḷi.
 56. Where are your children? tuḷi dakḷi ki hə:tī.
 57. My children are in the school. maḷi dakḷi ša:lenti hə:tī.
 58. My son has gone to school. maḷo pu:tu ša:lenti gela.
 59. My brother is young. maḷo ba:u dəkḷo.
 60. My two brothers are young. maḷe dogga ba:u dəkḷe.
 61. Here is my son. maḷo pu:tu itte ha.
 62. Their sons are here. tenče pu:tu itte hə:tī.

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| 63. My hand. | maĵo a:ti. |
| 64. My hands. | maĵe a:ti. |
| 65. Your foot. | tuĵo pā'i. |
| 66. Your feet. | tuĵe pā'i. |
| 67. Our book. | amĉe bu:ku. |
| 68. Our books. | amĉi buka. |
| 69. His servant. | teĉĉo vavraĉo. |
| 70. His servants. | teĉĉe vavraĉe. |
| 71. Their house. | tenĉe gā:ri. |
| 72. We see you. | ami tulĵe bogto. |
| 73. You (sg.) see me. | tu maĵe bo:gi. |
| 74. You (sg.) see us. | tu amaĵe bo:gi. |
| 75. He sees me. | to maĵe bogta. |
| 76. She sees me. | te maĵe bogta. |
| 77. The child sees him. | te dakle telle bogta. |
| 78. Her work. | teĉĉe vavaru. |
| 79. Her eyes. | teĉĉe do:le. |
| 80. The hands of the child. | te dakleĉe a:ti. |
| 81. The hands of the child
are small. | te dakleĉe a:ti dākĵe. |
| 82. His field. | teĉĉo gadō. |
| 83. His basket. | teĉĉe kurve. |
| 84. Her basket. | teĉĉe kurve. |
| 85. I see you. | mi tulĵe bogto. |
| 86. Their houses. | tenĉi gāra. |
| 87. The child sees her. | te dakle telle bogta. |
| 88. They see you. | te tulĵe bogtyati. |
| 89. They see me. | te maĵe bogtyati. |
| 90. I see him. | mi telle bogto. |
| 91. I see her. | mi telle bogto. |
| 92. I see it. | mi telle bogto. |
| 93. I see them. | mi tē:s:i bogto. |
| 94. You (pl.) see him. | tumi telle boga. |
| 95. You (pl.) see her. | tumi telle boga. |
| 96. I come here. | mi itte yetto. |
| 97. We come here. | ami itte yetto. |
| 98. You (sg.) come here. | tu itte yē. |
| 99. You (pl.) come here. | tumi itte yēva. |

100. He comes here. tō itte yetta.
 101. She comes here. tē itte yetta.
 102. They come to school te śaṇantī yettyatī
 103. The child comes here. tē dakḷē itte yetta.
 104. The children come to ti dakli śaṇantī yettyatī.
 the school.
 105. The children come to ti dakli agrantu yettyatī.
 garden.
 106. I go there. mi ti jāto.
 107. We go there. ami ti jāto.
 108. You (sg.) go there. tu ti jā.
 109. You (pl.) go there. tumi ti jāva.
 110. He goes there. tō ti jāta.
 111. She goes there. tē ti jāta.
 112. They go to the field. te gadantu jatati.
 113. I go to the field. mi gadanti jāto.
 114. We stop here. ami itte rovtō.
 115. The leaves fall from the ti paṇa ruṅkarś poḍtyatī
 tree.
 116. The bird sits on the tree. tē pa:kru ruṅkar bosle
 117. He sleeps under the tō ruṅkaḥ munda niṇala.
 118. He hits the bird. tō tē pakrale saṅkaṭḷ.
 119. The birds fly. ti pakra ra:btyatī.
 120. The animals are in the ti murga gadanti hēti
 field.
 121. The cows are grazing. ti gorva ḥa:rtiyatī.
 122. The cow gives milk. tē goru du:d deta.
 123. We milk the cows. ami tē govvanś dubo:vto.
 124. We ride horses. ami kuḍraḷe aṅko:vto.
 125. They jumped over the te koṭaḥe vorne ka:mple.
 fence.
 126. The child falls down. tē dakḷe ka:lī poḍta.
 127. He stands there. tō ti ro:vta.
 128. He goes to the house. tō gēra jāta.
 129. The child is sitting. tē dakḷe ti bosta.
 130. What do you eat? tu ka:ytē kate.
 131. I eat bread. mi breḍḍī kato.

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| 132. How many children | tulle kətti loŋka dakli |
| have you? | hə:ti. |
| 133. I have three children. | male tigga dakli hə:ti. |
| 134. What is your name? | tuŋŋə na:v kəsə. |
| 135. My name is Iswer Naik. | majŋə na:v i:šver na:yka. |
| 136. How old are you? | tulle kətti pra:y ʃali. |
| 137. I am fifty years old? | males pəŋpas vərka ʃali. |
| 138. When do you get up? | tu kədda uttə. |
| 139. I get up at six o'clock. | mi sa gəntələ utto. |
| 140. Where do you live? | tu ki asance. |
| 141. I live in the village. | me ye:k gavanti asanče. |
| 142. What do you do? | tu ka:y kərtə. |
| 143. I work in the field. | mi gadənti vavaru kərtə. |
| 144. I work in the village. | mi y:ki gramanti vavaru kərtə. |
| 145. I am here. | mi itte ha:vu. |
| 146. We are here. | ami itte ha:vu. |
| 147. You (sg.) are here. | tu itte hə:si. |
| 148. You (pl.) are here. | tumi itte hə:suvu. |
| 149. He is here. | tə itte ha. |
| 150. She is here. | tə itte ha. |
| 151. It is here | tə itte ha. |
| 152. They are here. | te itte hə:ti. |
| 153. I am old. | mi ʃerŋdə. |
| 154. You are tall. | tu tərlo. |
| 155. She is tall. | tə tərle. |
| 156. He is tall. | tə tərlo. |
| 157. We are tall. | ami tərle. |
| 158. They are tall. | te tərle. |
| 159. It is tall. | yə tərle. |
| 160. The tree is tall. | tə ruŋku tərlo. |
| 161. The hill is high. | tə doŋgəru yettarə ha. |
| 162. The man is tall. | tə maŋu:su yettarə ha. |
| 163. These men are tall. | i maŋsa tərli hə:ti. |
| 164. That man is fat. | tə maŋusu mətto ha. |
| 165. That girl is here. | tə čedu itte ha. |
| 166. That man is short. | tə maŋusu akkuḍu. |
| 167. This man is blind. | yə maŋusu kurdo. |

168. That woman is blind. tē bayaku gurḍi.
 169. He is lame. tō kuṇṭō.
 170. She is lame. tē kuṇṭē ~ kuṇṭi.
 171. The boy is big. tō jilgō mōṭṭō.
 172. The boy is lazy. tō jilgō daḍḍō.
 173. The boy is clever. tō jilgō, uṣariḥō.
 174. The good boy. tō eḷḷiri jilgō.
 175. The good girl. tē eḷḷiri ḥedu.
 176. The good boys. te yeḷḷiri jilge.
 177. The good girls. ti yeḷḷiri ḥedva.
 178. The small child. tē daklē dākḷē.
 179. The small children. ti dākli dākḷi.
 180. The big book. tō tərḷō bu: ku.
 181. The big books. ti tərli buka.
 182. The white horse. tō paṇḍrō goḍō.
 183. The white horses. te paṇḍre goḍe.
 184. The dark cloud. tē 'kaḷē maḷabu.
 185. The dark clouds. ti kaḷi maḷba.
 186. The green leaf. tē paḥḥē pa:nt
 187. The green leaves. ti paḥḥi paṇa.
 188. The large house. tē tərḷē gā:ri
 189. The large houses. ti tərli gēra..
 190. The beautiful village. tē porluḥā gā:vu.
 191. The beautiful villages. ti porluḥi gāva.
 192. This is good story. yē eḷḷiri kate.
 193. This story is interesting. yē kate eḷḷiri ha.
 194. I want this book. maḷē yē bu:ku avo.
 195. Come here. itte ye.
 196. Go there. ti ḷa.
 197. Bring some water. tōmbō pa:ni a:ḍṭi.
 198. Call him. tēlle akərṭi.
 199. Sit down. ka:lṭi bo:sṭi.
 200. Stand up. ubē ro.vu.
 201. Speak slowly. uḷu:ḥi bo:lṭi.
 202. Tell me a story. maḷē ye:kṭi kate sa:ngi
 203. Break it. yē puṭavu.
 204. Take it. yē gi.
 205. Hold it. yē aṅ kē:lṭi.

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| 206. Keep it down. | ye ka:l to:vu. |
| 207. Lift it up. | ye vo:ri aŋkałt. |
| 208. Read the book. | tə bu:ku o:dupłt. |
| 209. Write the words. | tə šəbdə berəvu. |
| 210. Come to school. | šalenti ye. |
| 211. Go home. | gəra ja. |
| 212. Bring the book. | tə bu:ku magri a:đi. |
| 213. Call your brother. | tuŋŋə bavaŋə akə:ri. |
| 214. Sit down on the ground. | biye:rł bo:sł. |
| 215. Stand on the bench. | benčer ro:vu. |
| 216. Speak a word. | yek šəbdə bo:łi. |
| 217. The dog is here. | tə kutrə itte ha. |
| 218. The dog is there. | to kutrə ti ha. |
| 219. The book is below the table. | tə bu:ku me:jiče ka:łt ha. |
| 220. The book is on the table. | tə bu:ku me:jiče vo:rł ha. |
| 221. The sky is above. | małabu vo:rł ha. |
| 222. The earth is below. | buŋka ka:łt ha. |
| 223. The tree is on this side. | tə ruŋku ye kares ha. |
| 224. The tree is on that side. | tə ruŋku tə kares ha. |
| 225. The tree is yonder. | tə ruŋku dəitte du:r ha. |
| 226. I am near the tree. | mi tə ruŋkače gołte ha:vu |
| 227. I am far from the tree. | mi tə ruŋkačeŋi du:r
ha:vu. |
| 228. I am close to the tree | mi tə ruŋkače gołte ha:vu. |
| 229. He is away. | tə du:r ha. |
| 230. He went away. | tə gəłə. |
| 231. He went up. | tə vo:rł gəłə. |
| 232. He went down. | tə ka:ł illo. |
| 233. He fell down. | tə ka:l podłə. |
| 234. Air is everywhere. | varə avge gołene ha. |
| 235. He is nowhere. | tə ki:yi na:yi. |
| 236. I looked for it every-
where. | mi vəsł avge gołene
bogtəlo. |
| 237. I found it no where. | małə ye ki gonsłə na:yi. |
| 238. Come in. | bittur ye. |
| 239. Go out. | bayer ja. |

240. Step on the stone.	donḍaḥ vo ru ugavu.
241. Go round.	suttaḥ ja.
242. Jump over the fence.	koṭṭaḥ vo:rne ka:mpī.
243. Creep below the cart.	gaḍiḥ mundaḥ parppi
244. The bird is on the tree.	tə pakuru ruṅkaḥ vo:ru ha.
246. The bird is in the nest.	pakuru guḍant ha.
247. A big basket.	tə tərle kurve.
248. The basket is big.	tə kurve tərle.
249. Hard wood.	gəṭṭaḥ ru:ṅku.
250. The wood is hard.	tə ru:ṅku gə:ṭṭī ha.
251. A large leaf.	tərle pa:nṭ.
252. The leaf is large.	tə pa:nṭ tərle.
255. A red flower.	tambe pu:lu.
256. The flower is red.	ye pu:lu tambe.
257. A small room.	ye dəkle ko:ṇe.
258. The room is small.	ko:ṇe dəkle.
259. The dirty hand.	tə kuskə a:tṭ.
260. The hand is dirty.	tə a:tṭ kuskə vo:uṇu ha.
261. I came yesterday.	mi kə:l illo.
262. We came yesterday.	ami kə:l illo.
263. I come.	mi yetto.
264. He killed the birds yesterday.	tə tə pakraṇṣi kə:l morovla.
265. He is killing the bird.	tə tə pakrale morovta.
266. I shall come tomorrow.	mi uddya yei:nṭ.
267. He will kill the bird tomorrow.	tə tə pakrale uddya moroidə.
268. I come every day.	mi koddavu yetto.
269. He always kills the bird.	tə koddavu tə pakrale morovta.
270. I may come.	mi ille tərū:ḷale.
271. He may kill the bird	tə tə pakrale morovla tərū:ḷale.
272. I should come.	mi yei:nə.
273. I should kill the bird.	mi tə pakrale moroi:nə.
274. I might come.	mi yei:nə.
275. He ought to write a book.	tə ye:ki bu:ku berəi:dṭ.

276. I want to come. mi ye:vləpni grahisovullau.
 277. He wants some money. tə tamba paist avennu
 grahisovuta.
 278. I like to come. maɬe ye:ule.
 280. I came before you mi tuɟɟaɲə addi ye:ɲə.
 came.
 281. He will do the work tə tə vavaru tuɟɟaɲə addi
 before you did. kəridə.
 282. Who will come with maɬe sangati kə:ɲ yetti.
 me?
 283. I shall come. mi yei:nə.
 284. My brother will come. maɟə ba:u yeidə.
 285. When are you going? tumi kodda ɟale u.
 286. We shall go tomorrow. ami uddya ɟato.
 287. When did he come? tə kodda illə.
 288. He came yesterday and tə kə:li yeu:ɲ gela.
 went away.
 289. It is well that he came. tə illyale eɟɟir ɟale.
 290. Go and come back. ɟavnu magri ye.
 291. I am not going. mi ɟat na:yi.
 292. I shall not go. mi ɟa:ɲa.
 293. Why are you not tu ka:y ɟat nayi.
 going?
 294. Why should I go? mi ka:y tɛst ɟaunče.
 295. I shall go after he tə illeləčene miŋge mi
 comes. ɟai:nə
 296. I shall go if he comes. tə yetta tər mi ɟai:nə.
 297. You go. tu ɟa.
 298. What do you say? tu ka:y tɛ mɔntɛ.
 299. I told you to come. mi tu ye:ɲni muntlə.
 300. I said nothing. mi ka:y mənəna:yi.
 301. Why shall I speak? mi kittəsə bolanče.
 302. You should say thus. tu təsə mɔ:ɲi.
 303. What is this called? yellə ka:y tɛ ɲnu mənəče.
 304. Who is he? tə kɔ:ɲu.
 305. Where does he come tə kis yetta.
 from?
 306. Who are these men i maɲsa kənəkən addi illi.
 who have come first?

307. They are merchants. te vyapari.
 308. Do not say so. tāsē mōṇaṅko.
 309. These are not good words. ye yej̄ir śēbdē ni.
 310. What is that? tē ka:y tē.
 311. That is a house. tē yek gā:rī.
 312. Whose house is that? tē koṇācē gā:rī.
 313. It is mine. tē māj̄jē gā:rī.
 314. That house is to be sold. tē gā:rī dēllēla.
 315. What will you give for it? tu tēlle ka:y tē dele.
 316. You stay here, I shall go. tu itte ro:vu, mi Jato.
 317. Look at him. tellē bo:gī.
 318. I cannot do this work. mi yō vavaru kārīna.
 319. They may ask me. tē māḷē ičcarti.
 320. They will ask me. tē māḷē iccarti.
 321. I have nothing with me. māḷē tēcchē saṅgati ka:y. nayi.
 322. I made it myself. yē mi:čči kelo.
 323. You may go, I shall stay. tu Jate tē:rī mi itte ro:vto.
 324. I shall not come alone. mi yeklāci yeiṇa.
 325. Can you do it? tu yē kē:rsi ga.
 326. We cannot do it. ami yē kārīna.
 327. Every one went there. prati yeklō ti gele.
 328. Everything is lost. prati yek vēstu taṅko:ṇu gelē.
 329. All those whom you have called have come. tu kōṇālē avge a:kārlega ti avgi illi.
 330. I came last of all. mi avgeṇcchēnā paṭṭōṇi illo.
 331. He is the oldest son. tō tārlo pu:tu.
 332. Invite them all for meals. tēnsī avge jē:vīlē akā:rī.
 333. It is done. yē jālē.
 334. It may happen. yē vo:ydt̄.
 335. It has happened. yē jālē.

336. It is impossible. yə vo:yna.
 337. It is night. .yə ra:ti
 338. Where do you live? tu ki asənce.
 339. Where have you been kəɖaplelə rati tu ki untə.
 during night,
 340. The house I live in is mi ro:vlyalə ɡə:rɪ untə lentu
 a large one. tərle.
 341. Are they at home? te ɡəra hə:tɪ ɡa.
 342. Let them all come. tənɪ avɡənɪ l yə:vle mo'ŋ
 343. You must not remain tu ti ro:vɫə kammaŋi.
 there.
 344. Do not tell lies. ləttə məŋəʊso.
 345. Not that one but this tə ye:k ni ye ye:k.
 one.
 345a. Let some one of you tumi konɔəri ʃaunu telle
 go and fetch him. soda.
 346. Who will give money tuʃtə mətti yek maŋsale
 to a man like you? ko:nɪ pəise deyɔt.
 347. This is good, give me yə yeʃʃəriččə tã ye:k
 that one. maɫə di.
 348. What kind of work is kəsəle papačə vavaru yə.
 this?
 349. Besides this I want əslə ni:sə bodəɫɪ təmbə
 something else. və:stu maɫə avə.
 350. I want some more. maɫə təmbə dəitte avə.
 351. If you do not want tullə nukku tərɪ tə maɫə di.
 give it to me.
 352. Do not go to bed so be:giŋi niʃolə ʃaunəko.
 soon.
 353. How are you related tu telle kə:sə səʊɡətlə.
 to him.
 354. He is writing a book. tɔ yek bu:ku berovta.
 355. I shall take so much mi tu ɡə:tləlečənə ədika
 as you give. ɡei :nə.
 356. Open this door. yə da:rə ka:ɔtɪ.
 357. Close the door. tə da : rə ɡa : ɫɪ.
 358. I have never seen you mi tullə yeččənə addi
 before. boguŋə na:yɪ.

359. I used to meet him. mi tēlle koddau bogto.
 360. Have you got no house? tulle gē:rē nā:yī ga.
 361. If it rains the harvest will be good. pavst ille tē:ri bēnniyej̄ri o:ydu.
 362. Why have you left your work half-done? tuj̄sē vavaru ērdē vovuṇu votana tu kittēls gēls.
 363. It is of no use. ye kittē suvvu nukko.
 364. Come after four o'clock. čar gēṇṭs čanē miṭge ye.
 365. Come within an hour. yek gēṇṭs votana ye.
 366. Do whatever you like. tulle kā:y tē avega tē kē:rj.
 367. What is the use of these men? one is enough. tē mānsancēnē kā:y tē upāyo:gī ha, yeklō ave tittē ha.
 368. We came by this road. ami ye margē illo.
 369. We came in a cart. ami ye:kī ga:dintī illo.
 370. We came on foot. ami čelēṇu illo.
 371. I went there. ami ti gelo.
 372. He went to school. tō šā:lentī gēlō.
 373. I have gone to my friend. mi mājē jō:stičē ti gelo.
 374. She has gone to her mother. tē tēččē bā:čē goṭṭē gēls.
 375. I had done this before. mi ye addi kelau.
 376. He had spoken this to be before. tō ye māj̄jāṇu addi muntēla.
 377. He had gone before I came. mi yeuṇčēṇē addi tō ti gēlō.
 378. He was asleep when I went to see him. mi tēlle boguḷē yettana tō niḷalantō.
 379. He was lying down and reading. tō kā:lī niḷṇu o:dupta.
 380. He was lying on the ground when I saw him. mi tēlle bogtana tō biyē:rī niḷalantō.
 381. He had done this before I reached him. mi tēččē goṭṭē pavāṇčēṇē addi tō ye kelantē.
 382. He may be married. tō vōrāḍī oidī
 383. If horses had wings they would have flown. goḍēnsī paka asti tē:rī tē rā:bētēntē.

384. If he has studied he to siŋkolɛ ɛstɛ tɛrt̪ yeŋjɪrt̪
will succeed. vɛtɔntɔ.
385. If the train is late we tɛ rayl̪ kɛɖsolɛ ɛstɛtɛr
shall catch it. amalɛ gostɛntɛ.
386. I came out of the mi ɣɛran̪t̪ bayɛ:r̪t̪ illo,
house.
387. He came through the tɔ tɛ ɣadyant̪ɛ illo,
field.
388. She collected the fallen tɛ poɖlele ambe kuɖovla.
mangoes.
389. Printed book is easy aɖɖi keleɭɛ bu:ku o:ɖupuɭɛ
to read. sulabu.
390. How far will you tu kɛtti du:rsu ille,
come?
391. I shall come as far as mi tuŋŋɛ ɣɛraɖani du:rsi
your house. illo.
392. I never left my native mi maŋŋɛ upɛɭɛ ɣɛ:u
town till now. soɖi:na.
393. Do't go before I come. mi yeunɖana addi ɣa:u
nako.
394. He may still come. tɔ be:gini ye:idu.
395. It is late. He will not anta keɖusɛ tɔ ye:ina.
come now.
396. He will come after tɔ ye:ki vɛrkaɖana miŋge
a week. yeidi.
397. How tall you have tu kɛtti yettar̪t̪ vad̪lest̪.
grown!
398. He seems still young. tɔ dɛklaɳu dista.
399. Some are new, some tambɔ nɛvɛŋ tambɔ unɛ.
are oild.
400. His brother is not so tɛɖɖɛ ba:u dɛitte uɖari
clever. na:yi.
401. Learn one lesson every prati di:s̪t̪ yeuku pa:ɖa
day. siŋkt̪.
402. How many words you tulle kɛtti ŋɛbdi ɣɔnta.
know?
403. This water is not drink- ye paɳi ka:vɭɛ untalɛni.
able.
404. This is not eatable. ye ka:vɭɛ untalɛni.
405. Is such a thing ɛssɛɛɛ vɔstu oidɣa.
possible?

430. The bird flew over *tə pa:kəru garačə vor:nə*
my house. *ra:blə.*
431. That very lion slept *tə simma təčči ruŋkačə*
under that very tree. *munda niʃalə.*
432. Rama walks very fast. *ra:ma ʃoru čalta.*
433. The bird on the tree is *ruŋkačə voru untələ*
singing. *pakəru pəddyə saŋta.*
434. The bird is on the tree. *tə pakəru ruŋkačə voru*
 ha.
435. Who works hard gets *ko:nu ʃoru vavare karta*
the fruit. *ga talle tə a:mbə gōvsta.*
436. What did he see *tə a:ʃi ka:ytə bogtla.*
to-day?
437. What are you reading? *tu ka:ytə o:dupte.*
438. Do you read? *tu o:dupte ga.*
439. Which boy fell from *kə:lī tə ruŋ kasu keillī*
the tree yesterday? *ʃilgə poḍlə.*
440. Whose boy sings more *ramačənə yeʃʃiri koŋačə*
sweetly than Rama? *ʃilgə pəddyə saŋgadī.*
441. Why did they send you *tə tulle itte kittelə daḍlaŋi.*
here?
442. I consider Hari as my *həri maʃʃa ba:uŋu mi*
brother. *grahiso:lla:vu.*
443. Dasharatha appointed *ra:ma ra:ʃaŋu dəšərat*
Rama king. *niščəyə kela.*
444. Hari decided to go *həri ti ʃa:vleŋŋu grahiso:-*
there. *vla.*
445. He is clever in singing. *tə pəddyə saʃtalenī*
 ušari.
446. I study in the night. *mi rati siŋto.*
447. He learns at home. *tə təcə garačī siŋta.*
448. I decided to go. *mi ʃa:vle grahiso:vla:u.*
449. He never sleeps by *tə di:sa koddau niʃet nayi.*
day.
450. The elephant is the *ašti avgə murgančənu*
biggest animal. *tərlə.*
451. He sits at home since *tə kəliččani miŋge gara*
yesterday. *bosla.*

452. You should not read much. tu daitte o:dupuṅko.
 453. Put the cap on the head. ti ṭoppi ṭakleri to:vu.
 454. Ten mangoes for a rupee. yek ru:pāyle da ambe.
 455. I got a letter. mi ye:kt̥ ka:gadt̥ adlo.
 456. The dog bit Rama. t̥o kutr̥o ra:mels̥ čavḷo.
 457. The mother gave me a book. ba:ḷ maḷe ye:kt̥ bu:ku deḷaṇi.
 458. He died of fever. t̥o a:ṅgt̥ tapanu melo.
 459. He works with delight to s̥anto:s̥anti vavaru karta.
 460. Come after one hour. ye:kt̥ gaṇṭečāṇa miṅge ye.
 461. He went away with his clothes. t̥o t̥ečče Javḷi ge:un gelo.
 462. I cut the mango with the knife. mi t̥e su:riyent̥o t̥o ambo kaplo.
 463. He will remain in Poona for a month. t̥o ye:k m̥aino pu:na rovt̥a.
 464. He calls me. t̥o maḷe a:karta.
 465. He went out while it was raining. pa:vs yettana t̥o bayeri gelo.
 466. Ram is my brother. ram̥o majḷo ba:u.
 467. Hari reads the letter. h̥ari t̥e ka:gadt̥ o:dup̥ta.
 468. The teeth of a black dog. t̥e ka:l̥e kutr̥eče da:nt̥i.
 469. The mirror fell from my hand. ti kann̥eti maḷe a:t̥ilsu poḍli.
 470. He came out of my room. t̥o maḷe ko:ṇesu bayeri ill̥o.
 471. His house is larger than my house. t̥ečče ga:r̥i majḷe g̥eračent̥ tar̥le.
 472. He brings a hat. t̥o ye:kt̥ ṭoppi getlat̥i
 473. He brings his boy. t̥o ḷilgo a:l̥ta.
 474. Ram should try. ra:m̥o pr̥ay̥atn̥ k̥e:r̥a.
 475. Ram got work. ra:m̥els̥ vavaru gons̥olo.
 476. Ram called his friend. ra:m̥o t̥ečče ḷostile a:k̥arla.

477. Ram brought a cart. ra:mə ye:k ga:ḍi aḍla.
478. Ram goes to the village. ra:mə tɛ gavanṭi ʃata.
479. He waters the tree. tɔ tɛ ruṅkalɛ paṇi votta.
480. I gave him a book. mi tɛllɛ ye:kṭi bu:ku delo.
481. He sees Rama. tɔ ra:melɛ bogta.
482. He catches the horse. tɔ tɛ go:ḍɛle də:rta.

CHAPTER V

VOCABULARY

aḍou V.	to press.
aṇṇi N.	boiled rice.
ədkɪ Adj.	more.
ilədi N.	turmeric.
ilədi Adj.	yellow.
i : stɪ N.	elephant.
akəɾɪ V.	to call.
akka N.	elder sister.
akkuḍu Adj.	short.
aga:ɾɪ N.	garden.
agiči peṭṭi F.	match box.
aṇkəɭɪ V.	to raise, to lift.
aṇko:u V.	to ride, to drive.
aṇgi E.	frock, shirt.
aṇṭa bə:ɾɪ M.	thumb.
ačči kə:ɾɪ V.	to print.
aḷḷa M.	grand father.
aḷḷi F.	grand mother.
aḷḷimiri N.	rainbow.
anjuɾɔ M.	fig.
aṭi F.	cow shed.
aṭou V.	to remember, to think.
aṭɔ	memory.
aṭlu F.	jack fruit pit.
aḍige kə:ɾɪ V.	to cook.
aḍige kəɾtəɭɔ M.	cook.
aḍuku F. N.	bone.
aḍuve N.	rafter.
aḍve Adj.	horizontal.
aṇikəṭṭɪ M. N.	dam.
aṇɪ	and
aṇṇa M.	elder brother.
atačə ga:ṇṭi N.	elbow.

addi Adv.	before.
antərɪ V.	to spread.
anta Adv.	now.
andaʃɪ N.	idea, thought, guess.
apaɖɪ V.	to touch.
apki:rti F.	blame, infamy.
appalɔ M.	papad.
ami Pro.	we
ambəʃɪ Adj.	sour.
ambəɖɪ V.	to plough.
ambari V.	to low.
ambɔ M.	mango.
aykɪ V.	to hear.
aytva:ri M.	Sunday.
aɪst N.	ice.
araməne N.	palace.
arde Nu.	half.
arveča da:ri N.	creek, bay.
avgge Adj.	all.
alo:čəna F.	consideration.
almara N.	niche.
avəʃɪ V.	to tighten, to tie.
ave Indi.	to need, want.
avkou V.	to shake.
aʃəʃɪ kə:ri V.	to measure.
a:kari	form.
a:gi F.	fire, flame.
a:guɖu F.	hoof.
a:čari M.	black-smith.
a:ʃɪ Adv.	today.
a:ʃɪ Nu.	eight.
a:di V.	to bring, to earn.
a:ɖuku M. F.	bone.
a:ni F.	nail (of iron).
a:ndɪ N.	testicles.
a:tt M.	hand.
a:dne de:st V.	to order.
a:dfe N.	a kind of serpent.

a:nt† F. N.	intestine.
a:fim† N.	opium.
a:širvad† N.	blessing.
a:širvad† de:st.	to bless.
a:še kə:r† V.	to hope.
ā:s† V.	to smile, laugh.
a:sa Adj.	greedy.
a:spətr† N.	hospital.
a:likayi N.	hail.
ikk†li F.	pincers.
iččar† V.	to ask.
ittige N.	brick.
itṭeṇi F.	ladder.
itte Adv.	here.
inḡin† N.	engine.
irgəli† V.	to bloom.
irḡəṇ† N.	curds.
irde N.	heart, chest.
irdəče gu:ḡu N.	rib.
ivače ka:l† N.	winter.
iskər† V.	to furrow, to scrape.
istri pəṭṭi F.	the iron.
i:k† N.	poison.
i:k† V.	to sell.
i:ḡ† V.	to go off, to be extinguished.
i:nd† M.	a kind of palm tree.
i:s† Nu.	twenty.
i:sar† V.	to forget.
i:ščər† N.	easy chair.
ugau V.	to climb.
uggəḡ† V.	to open.
uḡḡəḡu Adj.	bright
uḡḡoḡu M.	light.
uḡve Adj.	right (hand).
uḡu N.	iguana.
uḡki F.	hiccough.
uṇṭou V.	to stick.
uta:r† V.	to climb down.

uttarī de:sī V.	to answer.
uda:rī V.	to vomit.
uda:ri Adj.	generous.
udesi N.	morning.
udde Adv.	tomorrow.
unču Adj.	long.
undəļī V.	to swing.
undi:rī M.N.	mouse.
upəde:ši de:sī V.	to preach, to advise.
upəyogī ka:rī V.	to use.
upaži F.	birth.
upasi kə:rī V.	to fast.
ubau V.	to sweat.
ubavne N.	sweat.
ube Adj.	vertical.
uhero:vu V.	to stand.
umbəļī V.	to root out.
umbura M.	threshold.
uyyele N.	swing.
uru:tī N.	circle.
urou V.	to save.
urləpī V.	to roll.
ulučī Adv.	slowly.
uša:ri Adj.	clever, brave.
ušņu Adj.	warm.
uslou V.	to be rash.
u:tī V.	to rise.
u:ņu Adj.	hot.
u:mpī V.	to sow.
eklāī Adj.	alone.
eļļirī Adv.	loudly.
e:ki Nu.	one.
e:ki kuļi	one by one.
e:ņi F.	braid of hair.
e:plī N.	apple.
oggaṭṭi	together.
oggarne ga:li V.	to pulverise.
orpoḍī V.	to attack.

olənti F.	wall.
o:i	yes.
kəṭṭamalkari N.	a kind of serpent.
kəḍapṭ V.	to cross.
kəḍsou V.	to delay.
kəṇəkṭ F.	bamboo.
kəppṭ N.	cup.
kəppali ~ kəpali N.	forehead.
kəṅgəli N.	marble, ball.
kəṅgəle N.	bangle.
kəṅgou V.	to dissolve, to melt.
kəṛči kə:ri V.	to spend.
kəṛjurə M.	date palm.
kəvi M.	poet, author.
kəse Adv.	how.
kə:ṇṭ V.	to dig.
kə:ri V.	to do.
kə:li Adv.	yesterday.
kilgi F.	pit.
kilgi Adj.	deep.
kṭṣṭi Adj.	difficult.
kakeči mundu N.	armpit.
kaṇakt N.	coconut skin.
kaja:li N.	collyrium.
kaṇu M.	cashew nut.
kaṇi F.	stick.
kaṇṭṭṇi M.	building.
kaḍlela Adj.	open (door etc.)
kaṇe N.	food.
kaṇḍali N.	net.
kaṇḍou V.	to itch, to scratch.
kata:li N.	rock.
kate N.	story.
katteri F.	scissors.
katte N.	donkey.
kandi F.	branch.
kannəḍəka N.	spectacles.
kannaḍi F.	mirror.

kansali N.	cheek.
kapasu N.	cotton.
kapali N.	forehead.
kappe N.	frog.
kapri F.	tile.
kamanā N.	arch.
kampi V.	to jump.
kambālī F.	blanket.
kayiba:lī F.	saw.
karaḍi N.	bear.
kare N.	shore, edge.
kargālī N.	marble (ball).
karpeṭi N.	carpet.
kali Adj.	empty.
kali:dī N.	liver.
kaḷukku M.	darkness.
kale N.	courtyard.
kale Adj.	black.
kalkaṇḍi N.	sugar candy.
kavaṭī N.	cup-board.
kavi:lī F.	pan.
kavla M.	crow.
ka V.	to eat, to drink.
ka:čō M.	loin-cloth.
ka:ṇī M.	ear.
ka:ṇḍī V.	to thrash the corn.
ka:nčūnō M.	file.
ka:ṇḍī M.	shoulder.
ka:ndi F.	branch.
ka:pī V.	to reap, to cut.
ka:pō M.	phlegm.
ka:fi N.	coffee.
ka:mpī V.	to jump.
ka:yammu Adj.	permanent.
ka:yte	what.
ka:rēte N.	bitter gourd.
ka:rī N.	car.
ka:lō Adv.	low, down.

ka:laŋgi F.	sock.
kā:sal† N.	cheek.
kikli kə:r† V.	to titilate.
kiḍḍ M.	worm.
kirma N.	mucus, phlegm.
kise N.	pocket.
ki	where.
ki:r† M.	parrot.
kuṭumba M.	family.
kuṭou V.	to gather.
kuṭṭḍ M.	he-goat.
kuṇṭḍ Adj.	lame.
kuṇḍeḍḍ M.	squirrel.
kutrḍ M.	dog.
kudkḍ M.	fox.
kuppi F.	glass, bottle.
kubal† N.	top of the roof.
kumbar† M.	potter.
kuri N.	sheep.
kuruve N.	basket.
kuroḍi F.	coconut kernel.
kurḍḍ Adj.	blind.
kurli F.	crab.
kurši N.	chair.
kuḷḷḍ Adj.	dwarf.
kusak† Adj.	rotten.
kusal†	rest.
kusou V.	to cause to rot.
kuske Adj.	dirty, bad.
ku:rolu N.	hornet.
ku:li M.	labourer.
ku:lu Adj.	mad.
ku:s† V.	to rot.
kele N.	plantain.
kelmbḍ M.	plaintain tree.
ke:kt† N.	cake.
ke:l† V.	to play.
ke:səri M.	mane.

keṇḍlī N.	candle.
kelsi M.	barber.
kē : sī M.	hair.
koḷpou V.	to boil.
koḍu Adj.	bitter.
koḍe N.	umbrella.
koḍke ~ koḍkē N.	shed, hut.
kottumbro M.	coriander.
kobbu M.	sugarcane.
kobbuče a.ḷe N.	sugarcane crusher.
komḍo M.	cock.
kombāsi V.	to prick, to stab.
kombanče:lī M.	a kind of worm.
koyto M.	sickle.
kore N.	shovel.
kolndirī N.	rat.
kovā:tī N.	egg.
kovṇḍi N.	hen.
ko:gi F.	mango pit.
ko:gile N.	cuckoo.
ko:ṅkī V.	to cough.
ko:tī F.	coat.
ko:ṇu Pro.	who.
ko:nči V.	to pluck.
ko:lera N.	cholera.
ko:sīgāḍḍe N.	cabbage.
koḍke N.	hut.
koḍpəṇo M.	pitcher.
kone N.	room.
koḍda Adv.	when.
kōlar	collar.
kōvaḷa M.	pumpkin guord.
ko:ṅku F.	cough.
ko:te N.	castle.
kramo M.	habit.
kra:yī F.	price.
krjśika M.	farmer.
kla:rki M.	clerk.

kṣāme de:s† V.	to forgive, to pardon.
kṣāy† M.	tuberculosis.
gəṭṭi Adj.	strong, hard.
gəḍiyara N.	clock.
gəṇṭe N.	bell.
gətlela Adj.	closed (door, etc.)
gəna Adj.	solid.
gəruṭa M.	nest.
gərgas† N.	saw.
gəṇṭa M.	nest.
gəḷa M.	throat.
gə:ṇi Adj	thick.
gṇdi M.	sandle wood tree.
gṭ : r† N	house.
gaḍga M.	jar, pitcher.
gaḍḍa M.	beard, chin.
gaṇiga M.	oilman.
gaṇḍiḥe mulḷa M	buttock
gaḍa M.	field.
garuḍa M.	eagle.
gavaṇ† M.	wheat.
gā:u N.	village.
ga:ji F.	thunder.
ga:t† V.	to grind
ga:ḍi F.	cart.
ga:ṇile N.	tumour.
ga:r† N.	kite, hawk.
ga:l† V.	to put.
giḍou V.	to send after.
gilitu:mbu N.	window.
gi V.	to take.
gi:di M.	vulture.
gi:mu M	summer.
gi:l† V.	to swallow.
guṭṭu N.	secret.
guntə kə:r† V.	to remember.
gundəst V.	to kick.
gubbi F.	button, sparrow.

gurvar† Adj.
 gurvar ro:u V.
 gurat† N.
 gu M.
 gu:me N.
 gu:du M.
 gere o:di V.
 gelpat† F.
 ge:t† N.
 gotte ~ gottē
 gotte ~ gotte
 gođant N.
 gođo M.
 gonče N.
 gōnsi V.
 go:u M.
 go:du Adj.
 go:nu F.
 go:di N.
 go:ru N.
 go:la M.
 go:li N.
 go:li kayi N.
 go:vati N.
 go:du N.
 go:t† N.
 granta N.
 gra:n† N.
 gra:m† M.
 grahisau V.
 gla:s† N.
 čakrā M.
 čakrāvarti M.
 čađđi F.
 čeraki N.
 čavkati N.
 čavkka Adj.
 čavkkā M.

pregnant.
 to conceive.
 sign.
 excrement.
 owl.
 cage.
 to draw a line.
 cheek.
 gate.
 at.
 nearer.
 godown.
 horse.
 bunch.
 to find out.
 husband.
 sweet.
 centipede.
 wheat
 cow.
 sphere.
 a kind of tree.
 marble (ball), pebble.
 straw.
 gur.
 hay, straw.
 volume.
 eclipse.
 village.
 to think.
 glass.
 wheel.
 sovereign king.
 short pant.
 spinning wheel.
 sash.
 square.
 handkerchief.

čə:ndi M.	ball.
ča:ti	whip.
čanņe ~ čandəne N.	moon-light.
čamčə M.	spoon.
čalṇi F.	sieve.
čalou V.	to move, to shake.
čə:u V.	to chew, to bite.
ča:ti V.	to lick.
ča:nətəle N.	baldness.
ča:nətəle yə M.	bald.
čə:yti M.	tea.
čə:ri F.	gram.
čə:ri Nu.	four.
čə:re Adj.	oblique.
čə:li V.	to churn.
čikkəṇi F.	mud.
čikku N.	a kind of fruit.
čita:li N.	deer.
čitra N.	picture.
čimṇi F.	tongs.
čimṇiṣ gu:du M.	lamp (of oil).
čimṇəṇ tə:li N.	kerosene oil.
čimṇə N.	eye-brow.
či:nči F.	tamarind.
či:nčati F.	frying pan.
či:pu N.	bolt, latch.
či:pe N.	plantain flower.
čimṇi ~ čī:pi V.	to suck.
či:ri V.	to saw, to split.
či:lo M.	bag.
čukkoṇu Adj.	good, strong.
čulti M.	paternal uncle.
čulti F.	paternal aunt.
ču:du F.	torch.
ču:lu F.	oven.
četṇi F.	condiment.
čedu N.	girl.
čepu N.	green coconut.

čembuṭi M.	copper smith.
če:mbu N.	copper.
če:ri V.	to graze.
če:li V.	to walk.
čotṭe N.	lame person.
čonṭli F.	penis.
čoloṭṭi V.	to rub.
čo:ri V.	to steal.
čoli V.	to rub.
čorto M.	thief.
Jaḍḍi Adj.	heavy.
Jabku.	whip.
Jamkana N.	carpet, rug.
Jageka:ri V.	to wake up.
Jage ro:u V.	to remain awake.
Jago M.	place.
Jamindari M.	landlord.
Jaylika:ri V.	to imprison.
Jalli F.	pebble.
Jāvai M.	son-in-law.
Javli F.	cloth.
Ja V.	to go.
Jagruṭe Adj.	careful.
Ja:ngi N.	thigh, hip
Ja:ḍi V.	to swell.
Ja:ti F.	caste.
Ja:ḍu F.	magic.
Ja:li F.	plant.
Jirou V.	to carve.
Jiledomru N.	window.
Jilgo M.	boy.
Ji:ḍe N.	hood of a cobra.
Ji:bi F.	tongue.
Ji:re N.	cumin seed.
Jivanti N.	life.
Ji:vanti Adj.	alive.
Juttu F.	tuft of hair.
June ~ June Adj.	old.

Jū M.	yoke.
Je:vu V.	to eat.
Jerndə Adj.	old.
Je:va:nt N.	meals.
Joišə M.	astrologer.
Jote	pair.
Jo:dī V.	to thrash, to beat.
Jo:rt Adj.	brave.
Jo:ru Adv.	fast.
Jo:sti M.F.N.	friend.
Jo:le N.	saliva.
Jo:le M.	jawar.
ṭekli F.	roof.
ṭekle N.	head.
ṭikli F.	branch, twig.
ṭikli F.	ear ornament.
ṭe:lərī M.	tailor.
ṭeksi M.	taxi.
ṭe:pt N.	tap.
ṭokī V.	to shoot.
ṭoppi F.	cap.
ṭo:ki V.	to shoot.
ṭo:ṅku F.	beak.
ṭo:meṭə N.	tomato.
ḍakerī ka:dī V.	to belch.
ḍabbi F.	tin.
ḍali F.	mat.
ḍave Adj.	left (hand).
ḍa:mpī V.	to shut.
ḍa:vu F.	ladle.
ḍukoru M.	pig.
ḍəḅgiyə M.	guord.
ḍebəru M.	louse.
ḍers N.	tent.
ḍəḅgoru-ḍəḅgərī M.	hill.
ḍomparī M.	elbow, knee.
ṭəḅgi N.	younger sister.
tamma M.	younger brother.

tatkala Adj.
 tərki kə:ri V.
 tərno Adj.
 tərli ba:i F.

tərle Adj.
 tərle kə:ri V.
 tela:ti M.
 təlvari N.
 tičči
 tittiti Adj.
 tinqi Adj.
 tiggı Adj.

takali N.
 tatte ~ tette N.
 tadpe N.
 tandalu M.
 tapou V.
 tambe Adj.
 tamma M.
 tayari
 talati M.
 talimbu N
 ta:ki N.
 tā:ŋki V.
 ta:di F.
 ta:nə F.
 ta:mare N.
 ta:le N.
 ta:lo M.
 tiggatigga.
 tirgovu V.
 tirgəne N.
 tilače te:li N.
 ti Adv.
 ti:ni Nu
 ti:li N.
 ta Pro.

temporary.
 to guess.
 young.
 maternal aunt, elderly woman.
 big, great.
 to swell, to stretch.
 palm of the hand.
 sword
 like.
 flat.
 cool, cold.
 low.
 spindle.
 lid, pan.
 winnowing basket.
 rice.
 to heat, fry.
 red.
 younger brother.
 ready.
 palm of the hand.
 pillow.
 butter milk.
 to throw.
 palm tree.
 thirst.
 lotus.
 lake.
 cymbal.
 three by three.
 to steer.
 screw.
 til oil.
 there.
 three.
 sesamum.
 thou, you.

tun̄kar̄ V.	to spit.
tun̄du kə:r̄i V.	to break.
tumi Pro.	you.
tumbi N.	black bee.
tuləṣ̄i F.	basil.
tu:ki V.	to hang.
tu:pu N.	ghee.
te Pro. M.	they.
tə Pro. M. F.	that.
teṇle N.	a kind of fruit.
tədərnu.	because of.
te:li N.	oil.
to Pro. F.	they.
torā:ṣ̄o Adj.	rich.
tovse N.	cucumber.
to:(v)u V.	to keep, to put
to:ṭi M.	sweeper.
to:rtu N.	towel.
tə Pro.	he.
təmbə Adj.	few, some, little.
tərlə Adj.	big.
təṣ̄o M.	hare.
tə:ṇḍ̄i N.	face.
tə:ṇḍ̄i pəsəri V.	to yawn.
tra:s̄i N.	balance.
dəyṭte Adj.	many much.
dəyri~deyri Adj.	bold.
dəkle Adj.	small, young.
dəkleṃiri N.	black pepper.
dəriyṣ̄o M.	sea.
dər̄i M.	tailor.
dəskat̄i N.	signature.
də:r̄i V.	to hold, to catch.
də:rnu.	because of, due to.
da Nu.	ten.
dakou. V.	to show.
dakle N.	child.
daḍe N.	bar.

dađo M.	mollar tooth.
daŋđo M.	crutch.
danu M.	bow.
dali F	mat.
dāvu ~ dā.vu V.	to run.
da:katri M.	doctor.
da:đi V.	to send.
da:đe N.	tusk.
da:nti M.	tooth.
da:ri N.	door.
da:li N.	dal.
da:ličini.	cinamon.
dā:vu V.	to run.
dā:vu M.	fog.
divo M.	lamp.
di:ri M.	husband's younger brother.
di:sī M.	day.
duŋko:tu M.	tobacco.
duŋti F.	smoke.
dudačo M.	milkman.
dubou V.	to milk.
dušta Adj.	wicked.
du:du N.	breast, milk.
du:pe N.	grave.
du:mika:tu M.	comet.
du:rə de:sī V.	to complain.
du:ri ~ du:ru.	far.
du:lu M.	dust.
deyrī Adj	bold.
de:vi N.	goddess.
de:vu M.	god.
de:vdari M	pine tree.
de:vlu N.	temple.
de:sī V.	to give.
de:ŋti N.	stalk.
doggadogga.	two by two.
dođou V.	to hide.
doŋđo M.	stone.

doraggi Adj.	crooked, rough.
do:(v) V.	to wash.
dō:u M.	mist, dew.
do:nu Nu.	two.
do:ru M.	rope.
dəṇḍə M.	stone.
dəḷə M.	eye.
dra:kṣa N.	grape.
dvi:pa. M.	island.
dve:ṣṭ kə:rṭ V.	to hate
nərsṭ N.	nurse.
nīmḃṭ V.	to believe
nakaṣe ḍəḷə M.	nostril.
nakuḍu N.	fuel, wood
nagḍə Adj.	naked.
naṅgoru M.	plough.
maṭige kə:rṭ V	to blush.
nattər ro:u V.	to remain silent.
nayse kə:rṭ V.	to destroy.
narki V.	to groan.
narolu M.	coconut.
narlaṣe te:lṭ N	coconut oil.
nalige N.	tube.
navi:lṭ N.	pacock.
naski F.	nail, claw.
na V.	to bathe.
na	not.
na:i~na:y.	not.
na:kṭ N.	nose.
na:ṣṭ V.	to dance.
na:ṣige N.	shame
na:mṭ M.	a mark on the forehead.
na:yse.	without
na:vu N.	name.
niṭṭikṭ N.	star.
nidi N.	gum of the tooth.
nidi M.	treasure.
nibari N	sunshine.

nimbu N.	lemon.
niščəyə kə:ri V.	to decide.
nisa:ri V.	to slip.
ni:rikoṭle N.	chicken pox.
ni:ruli N.	onion.
ni:li Adj.	blue.
nunnu N.	lip
ne:yi F.	river.
neyi pəntonče.	flood.
neyə ~ nəyə Adj.	smooth.
ne:sı V.	to wear.
nove ~ nəve Adj.	new.
novri N.	bride
novra M.	bridegroom.
novvu Nu	nine.
no:ti V.	to pick up.
nə:to.	aim.
nə:to to:vu V.	to take aim.
nəre N.	foam.
pətti F.	girdle.
pədlə N.	cradle.
pəddyə sa: ʈ gı V.	to sing.
pəratı V.	to turn.
pərikša kə:ri V.	to test, to examine.
pəriyə M.	stream.
pəsərt V.	to spread.
pıli F.	plank
pakuru ~ pakoru N.	bird.
pakē N.	roof.
pakka Adv.	quickly.
pakli F.	petal.
paččē Adj.	green, raw.
paṭṭaṇə N.	town, city.
paṭloni.	behind.
paṭloni ja V.	to follow.
paḍi N.	female calf.
paḍə M.	calf.
paṇi N.	water.

paṇḍrɔ Adj.	white.
paṇṇoru M.	plough share.
panneri N.	rose.
papačɔ Adj.	poor.
pāyāci tɪkli F.	sole.
pāyāčkili M.	ankle.
pāyācē mundarɔ M.	heel.
pāyācɛ bɔ:tɪ M.	toe.
pāyācɛ mu:ndu N.	foot.
payilva:nɪ M.	wrestler.
payjamu F.	pajama.
parode N.	screen.
parɪkɪ V.	to scratch.
parpɪ V.	to creep, to flow.
palaha rɪ N.	breakfast.
palla N.	lake.
palli N.	house lizard.
paḷle N.	cradle.
pavḍari N.	powder.
pa:kɪ N.	wing.
pa:kɪ jɔ:dɪ V.	to flutter.
pa:tɪ F.	back.
pa:nɪ N.	leaf.
pate N.	butterfly.
pa:di V.	fart.
pa:nčɪ Nu.	five.
pa:pi ~ pa:pu Adj.	poor.
pa:maji N.	moss.
pā:yɪ ~ pā:i M.	leg.
pa:ya M.	foundation.
pa:ykane N.	privy.
pa:rivala N.	pigeon.
pa:lɪ N.	root.
pa:laki N.	palanquin.
pa:vi V.	to reach.
pa:vsɪ ~ pa:vsu M.	rain.
pikastɪ N.	pick axe.
pikē ~ pi:kē Adj.	ripe.

pīṅgaṇi F.	small bowl.
pittale N.	brass.
pittṭi N.	bile.
piṇṭi V.	to tear.
pinnṭi N.	pin.
pimpəlu F.	pīhal tree.
pilmpaṭṭi V.	to wring.
pi:ṭṭi N.	flour.
pi:nṣṭi N.	feather.
pugou V.	to swell.
pukkoṭu Adj.	useless, lazy.
puja kə:ṛṭi V.	to worship.
puṭou V.	to break.
puḍe Ja V.	to lead.
pursə N.	a kind of reptile.
pulaṇṇi ma:li F.	garland.
puḷoṇu F.	sand.
puḷli M. N.	grand chind.
pusla:ṛṭi M.	fisherman.
pu M.	pus.
puṇṅṅṭi V.	to blow.
pu:tu M.	son, nephew.
pu:ṛṭi V.	to bury.
pu:ra.	all, full.
pu:li N.	flower.
pū:ṣṭi V.	to wipe.
peṭou V.	to burn, to light.
peṭṭi F.	box.
peḍiṣpe:di F.	verandah.
pe:ṇḍṭi F.	oil cake.
pe:ṛulu M.	guava.
pēu V.	to float, to swim.
peṅka:ṭṭi N	waist.
pe:ṇṭṭi N.	pant.
pe:nṭe N.	bazar.
poggəḷṭi V	to scatter.
poṭṭo Adj.	deaf.
poṇi F.	comb.

poṇosu M.	jackfruit.
podri F.	vagina.
poroti V.	to fall.
porlu Adj.	fine, pretty.
polige kə:rɪ V.	to weave.
po:ɖɪ V.	to fall.
po:nčɪ V.	to pinch.
po:palɪ N.	areca nut.
po:rtɪ ʌ pə:ratɪ V.	to turn.
po:li N.	scorpion.
po:stiməni M.	postman.
poḍo M.	bread.
pō:u.	parched rice.
po:tɪ ʌ pə:tu N.	belly.
po:ɖɪ M.	blister.
po:li.	fruit.
prəkruti F.	nature.
prəyaɪɪ kə:ɪ V.	to depart.
prəyətnə kə:ɪ V.	to try.
prəyo:ʒəne N.	purpose.
prartəni kə:ɪ V.	to pray.
pravasi kə:ɪ V.	to travel.
priti kə:ɪ V.	to love.
printəri M.	printer.
plə:gɪ N.	plague.
fə:nɪ N.	fan.
bəilɪ N.	field.
bəjji F.	a preparation.
bətaṭə N.	potato.
bəṭani N.	pea.
bəniyaɪɪ N.	underwear.
bəndəri.	harbour.
bəndɪ Adj.	shut.
bəyaɪkəri Adj.	terrible.
bəni F.	jar.
bəliṣṭa Adj.	powerful, strong.
bəssi N.	bus.
bɪɖɖɪ Adj.	blunt.

baglɛ Adj.	tired.
baggou V.	to bend.
baŋgarɪ N.	gold.
bačav kərɪ V.	to heal.
bačči N.	sister's daughter.
baččo M.	sister's son.
baŋdelɪ N.	cave.
badalpou V.	to cause to change.
bandou V.	to build.
bappaŋkayi M.	papaw.
baba M.	father.
baysari V.	to come out.
baya:ku N.	woman.
bāvu ~ bā:vi F.	well.
bavo M.	material uncle's son.
bašantərɪ kərɪ V.	to translate.
ba:i F.	mother.
ba:u M.	brother.
ba:ki.	remaining.
ba:kri F.	broad.
ba:gi V.	to fire.
ba:ŋgolɪ F.	parting of the hari.
ba:jɪ V.	to roast, to bake.
ba:ji F.	vegetable.
ba:ɖpi V.	to fade.
ba:tɪ V.	paddy, rice.
ba:dkoɭi N.	duck.
ba:ntɪ F.	hay.
ba:ndɪ V.	to tie, to build.
ba:ndɪ M.	rope.
ba:muɳu M.	Brahmin.
bayrɪ Adv.	outside.
ba:ylɪ N.	wife.
ba:rli N.	barley.
ba:lɪ F.	razor, sword.
ba:ldi F.	bucket.
*ba:velɪ N.	bat.
ba:vɛ N.	cream.

bigśē a:tī M.	key.
biJou V.	to soak.
biḍi'o:ḍi V.	to smoke.
bitteli N.	fence.
bitturu.	in, inside.
bida:ri N.	hut.
bintrō Adj.	timid.
biyeri F.	floor.
biyonče M.	fear.
birudu.	title.
billi M.	bow.
biskuṭu N.	biscuit.
bi F.	nut.
bī F.N.	seed.
bī V.	to fear.
bi:kuṇu M.	bug.
bi:go M.	lock.
bi:ṇē N.	roots of banyan tree.
bi:li N.	hole.
bukku M.	hunger.
buṅka ~ bu:ṅka F.	land.
buḷō M.	shoulder.
budari N.	rented house.
budvari M.	Wednesday.
bu:kampa N.	earth-quake.
bu:ku M.N.	book.
bu:ṅki V.	to bark.
bu:ṅka F.	land, earth.
buṭsi M.	boot.
bu:ḍi V.	to sink.
beṇṭ be:ṇṭi N.	sister.
beṇḍkayi N.	a vegetable.
beṇṇi F.	sowing.
beṇči F.	cot, bench.
berou V.	to write.
berke ~ berke.	mixture.
berke kə:ri V.	to mix.
bestvari M.	Thursday.

be:gini.	quickly.
be:ŋkrə N.	black-buck.
be:d† F.	gun.
be:yŋ† N.	sister.
be:yl† M.	bull.
bellantott† .	belt, girdle.
bə:l† N.	cinamon.
boŋgudə M.	bud.
boŋtu N.	scent.
bodkt V.	to live.
bodəl† .	in place of.
bobbe N.	howling, cry.
bomplo M.	pumpkin.
bombi F.	navel.
bō:u V.	to wander.
bo:g† V.	to look, to see.
bo:t† N.	boat.
bo:r† V.	to fill.
bo:l† V.	to speak.
bo:l† N.	word.
bo:s†~bo:s† N.	to sit.
bə:t† M.	finger.
bə:l† N.	bolt.
brəš† N.	brush.
ble:d† N.	blade.
mətti.	like.
mett†čč† N.	like.
mədəp† V.	to fold.
məndə N.	skull.
mədi.	middle.
məddələ N.	drum.
məndabuddu Adj.	dull.
məysir† N.	buffalo.
mī:s† F.	coal.
maggo M.	weaving machine.
maŋgo M.	monkey.
*magto M.	beggar.
maje N.	mole.

maṭiyə M.	Churning rod.
maḍali.	coconut frond.
maḍi.	storey.
maḍḍə N.	dead body.
maṇai M.	man.
maṇigṭṇṭṭ F. N.	wrist, ankle.
maṇu:su M.	person, man.
maṇḍi F.	thigh.
maṇḍuvə M.	bower.
maṇḍə N.	vessel.
mama M.	father-in-law.
mami F.	mother-in-law.
matti F.	mud
maṇjuru N.	cat.
marakoḍappa M.	woodpecker.
marubu:mi N.	desert.
marogu M.	road.
malabṭ N.	sky.
mali F.	storey.
malə~mallə M.	attic.
mavṣi F.	maternal aunt.
masalə N.	spice.
masuku N.	bee, fly.
masli F.	fish.
ma:gi V.	to beg.
ma:ḍə N.	dead body.
ma:pṭ F.	neck.
ma:tre N.	pill.
ma:ḍiga M.	shoemaker.
ma:ri F.	trouble, plague.
ma:li F.	necklace.
ma:li V.	to wreath (flowers).
ma:st N.	flesh, meat.
mi Pro.	I.
miṭḡe~miṭḡe	afterwards, then.
minči N.	lighting.
miṭa:yi N.	sweetmeat.
miḍbai N.	midwife.

minḱt V.	to shine.
minnakodli N.	King fisher.
miri N.	chilly.
misyo M. F. Pl.	mustache.
mi:tṭ N.	salt.
mi:rgolṭ M.	surry.
muṅḡulu F.	ant.
muṅla:rṭ M.	Tuesday.
muṅḡuṣṭ N.	mongoose.
muṭṭa kə:rṭ V.	to finish.
muḍḍolu~muḍḍolu M.	washerman.
muṇḍačekke N.	pine apple.
muṇḍu N.	dhoti.
muṇḍe N.	widow.
mutṭi de:sṭ V.	to kiss.
muddale N.	crocodile.
muddə V.	to breeze.
muddi F.	ring.
munda.	below.
murigṭ N.	animal.
murou V.	to kill.
murkuṭu N.	mosquito.
mula:mṭ M.	ointment.
mulḷ M.	corner.
mulla:ḡgi N.	radish.
musa:lṭ N.	pestle.
mu:ḡu M.	green gram.
mu:ḡu M.	a species of monkey.
mu:ṭu F.	fist.
mu:tu N.	urine.
mutṭi V.	to urinate.
murkḷ Adj.	mad, foolish.
murṭi N.	statue.
mu:səpṭ V.	to smell.
meččipṭ V.	to be pleased.
meḍkḷ M.	pillar.
medulu N.	brain.
me:ḡṭ V.	to measure.

me:jī N.	table.
me:nī N.	wax.
me:ynā M.	month.
me:ysri N.	she-buffalo.
mella Adj.	dead.
me:nī N.	wax.
monṭe N.	grasshopper.
modḍalu M.	washerman.
moti F.	nose ornament.
modle.	through.
morou V.	to kill.
movvu~ mo:u Adj	soft.
mo:ḍu~ mḍu F.	axe.
mo:ḍā~ mḍ: ḍā M.	cloud.
mo:nī V.	to say.
mo:ri V.	to die.
moṭṭe Adj.	thick, big
mḍḍepi V.	to fold.
māvaṣe masuku M.	honey bee.
mḍ:u M.	honey.
mḍ:ru N.	peahen.
yettari Adj.	high, tall.
yeriggī V.	to lean back.
yeripi V.	to filter.
ye V	to come.
ye:ḍī F.N.	goat.
ye:lī F.	creeper.
ye Pro.	this.
yeme N.	tortoise.
yerṇḍeṣṭe:lī N.	caster oil.
yeḷemme Adj.	young.
rakki F.	ash.
rakṣeṇe N.	protection.
retnī N.	jewel.
rē:ḍī V.	to cry.
riṅgi N.	paint.
riṅgi de:sī V.	to paint.
rakati N.	blood.

rako:su M.	demon.
raṇāntla Adj.	wild.
raṇḍukoru M.	boar.
rayilī N.	train.
ra:i M.	king.
ra:ki V.	to wait.
ra:gṭ kərṭ V.	to be angry.
ra:tṣ N.	pulley.
ra:n̄ṭ N.	forest.
ra:t̄t̄ F.	night.
ra:p̄t̄ V.	to fly.
ra:mpəl̄t̄ N.	a kind of fruit.
ra:vkṣ N.	bodice.
ri:gṭ V.	to enter.
ruḷet̄t̄ ga:l̄t̄ V.	to plant.
ruši M.	sage.
ru:ṅku M.	tree.
ru:pu M.	form.
ru:pṣ N.	silver.
ru:ndu Adj.	wide.
reḍa M.	buffalo.
ro:u V.	to dwell, to remain.
ro:vu V.	to stand.
ləḍayi F.	fight.
ləḍayi kə:r̄t̄ V.	to quarrel.
laṅḡa M.	loin-cloth.
la:gṭ Adj.	sharp.
la:mb̄t̄ V.	to hang
likku F.	louse.
le:ṅkt̄ N.	daughter.
l̄s̄:mp̄t̄ N.	lamp.
lonč̄ṣ N.	pickle.
lo:t̄t̄ V.	to push.
lo:n̄i F.	butter.
lo:sunu N.	garlic.
lo:h̄a N.	metal.
l̄ṅkaḍ̄t̄ N.	iron.
l̄ətt̄ṣ Adj.	false.

lavangi M.	clove.
vakadi N.	medicine.
vagalippi V.	to praise.
varaḍi N.	marriage.
varaḍi kə:ri V.	to marry.
vajri N.	diamond.
vaingə N.	brinjal.
vaḍou V.	to grow.
vaḍuvonu F.	broom.
vaṇṭə M.	part, share.
vaṇṭə kəri V.	to divide.
varə N.	air, wind.
varə gi V.	to breathe.
varə ye V.	to blow.
valə M.	golden armlet.
valvi F.	white ant.
vavraçə N.	servant, worker.
va:veru kəri V.	to work.
va:gi M.	tiger.
va:ṭi F.	way.
va:ḍi V.	to grow, to serve food.
va:ṇə M.	leather sandals.
va:yni N.	mortar.
va:səni N.	smile.
va:suru N.	calf.
vima:ni N.	aeroplane.
virodi M.	enemy.
viṣranti gi V.	to rest.
vullanə.	woollen.
vovru M.	spring.
voguru-voguru Adj.	light.
voṭṭu.	all.
voṭṭi kə:ri V.	to gather
voṇi F.N.	sister-in-law
voṇṭə N.	camel.
voppudu V.	to agree.
vorsəru Adj.	full.
volukkə N.	bed-sheet.

vo:i.	yes.
vo:u V.	to become.
vo:uru M.	flood.
vo:di V.	to drag, to pull.
vo:de N.	boat.
vo:ni F.	udder.
vo:ti V.	to pour.
vo:dupi ~ vodəpi V.	to read.
vo:nti N.	lizard.
vo:lenti F.	wall.
voguru Adj.	light.
vonṭs N.	camel.
vorəki N.	year.
vorə Adj.	curved.
vōvo M.	ajowan.
vo:nti N.	lip.
vo:ru Adv.	above, over.
vo:le Adj.	raw, wet
vyaparṭi N.	trade.
vyapari M.	trader.
ṣeṅki M.	conch.
ṣeri:ri ~ səri:ri N.	body.
ṣa:li F.	shawl.
ṣa:i F.	ink.
ṣikṣa de:si V.	to punish.
ṣilpi M.	artist, sculptor.
ṣi:ṅki V.	to study.
ṣva:si gi V.	to breathe.
ṣva:si so:di V.	to sigh.
sakkəṣ ~ sakkəṣ N.	sugar.
səṅkaṭi V.	to hit.
səṅkaṭṭ.	disease.
səṅgetṭ.	thought.
səḍili Adj.	loose.
səṇvari.	Saturday.
səṇčari kə:ri V.	to wander.
səntosənti.	with delight.
sənto:si N.	joy, delight.

səpani bo:gi V.	to dream.
səmoru.	in front.
səmdou V.	to subtract
səmpətti F.	wealth.
səmpadəne N.	profit, gain.
səmbəri Nu.	hundred.
səmbəli V.	to pay.
səreḍi F.	turn.
səri:ri N.	body.
sərti.	times, turns.
sərpli F.	anklet, chain.
səvkke kə:ri V.	to cure.
səvkkenayse.	illness.
sitti.	truth
sirḍi F.	chameleon.
siriḷi Adj.	straight.
sirti kəri V.	to straighten.
sakayt.	help.
sagva:ni M.	teak tree.
saṅko M.	bridge.
saṅgate.	with.
saṅkli F.	latch, chain.
saṅčari.	in the evening.
saṭṭugo M.	scraper.
sandḷ M.	joint.
samayə N.	time.
sarou V.	to smear.
savkari M.	money lender.
savli F.	shade, shadow.
sāsva N. Pl.	mustard.
sahay:ri kəri V.	to help.
sa Nu.	six.
sa:ṅgi V.	to tell.
sa:tə Nu.	seven.
sa:du Adj.	kind, tame.
sa:nji M.	evening.
sa:nti Adj.	patient.
sa:bəṇu M.	soap.

sabaki N.	sago.
sa:lɪ F.	hide, bark.
sa:su F.	mother-in-law.
sigre:ti N.	cigarette.
sijou V.	to cook.
simma N.	lion.
siraŋdi F.	small canal.
silkɪ N.	silk.
sivəri V.	to sprinkle.
sivovu V.	to sew.
sī:ŋkɪ V.	to learn.
siŋkɪ F.	sneeze.
si:ŋki V.	to sneeze.
si:ŋkou V.	to teach.
si:ŋgɪ M.	horn.
si:tapəlɪ N.	a kind of fruit.
si:to.	cold.
si:mpɪ V.	to sprinkle.
si:rɪ F.	vein.
si:lɛ Adj.	stale.
sukɛ Adj.	dry.
sukɛ N.	boiled vegetable.
sukurvart M.	Friday.
sudkɔ M.	sari.
suttəla Adj.	round.
suttigɛ N.	hammer.
sumar.	enough, many.
suri F.	knife.
sula:bəni Adv.	easily.
suru kəri V.	to begin.
su F.	needle.
su:nu N.	daughter-in-law.
su:ntu F.	ginger.
su:tu N.	thread.
su:mbɪ V.	to carry.
su:rya~su:ryɔ M.	Sun.
suryakanti M.	sun flower.
su:li N.	whirlpool.

su:li ga:li N.	storm.
su:le N.	prostitute.
serε N.	wave.
se:ṇḍi F.	tuft of hair.
se:ri M.	seer.
se:rsou V.	to join.
sεkε de V.	to foment.
soka:sṭ Adv.	slowly.
soččε Adj.	clean.
soḍaṇṭ N.	green coconut.
sodramama M.	maternal uncle.
sonari M.	goldsmith.
sopuru Adj.	lean.
soyrε M.	relative.
soropu M.	serpent.
solpou V.	to cheat.
so:ḍṭ V.	to leave.
so:ḍṭ V.	to seek, to find.
so:mari M.	Monday.
so:moru.	opposite.
so:mari Adj.	lazy.
so:mmu~sommu Adj.	similar, equal, proper.
so:mmu kε:ri V.	to correct.
so:li V.	to skin.
sεrε M.	wine.
ṣṭa:u N.	stove.
hi:gi V.	to void extremity.
haḍagi.	ship.
have N.	weather.
ha:i N.	sail.
ha:ṇṭ V.	to strike.
ha:li kε:ri V.	to spoil.
ha:sige N.	bed, mattress.
huṭṭu N.	oar.
hogaḷike N.	praise.
hogaḷpi V.	to abuse.
ho:li N.	hall.